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The Traveller and the Moon.

BY GERALD GRIFFIN.

The glorious sun yet turned on high,
His light embracing earth and sky,
When like a spectre seen at noon,
On Glenville rose the early moon.
"Glory to thee, all bounteous sun!
(A traveller thus his theme began,
Who by Liscannon's sounding bay
To Callan took his lonely way.)
Thou starest the heart to love and mirth,
Thou gladdest heaven, and quickenest earth—
Thou callest to bring, ripe and warm,
The thousand charms of hue and form;
All nature feels thy genial power,
From lordly man to lowly flower.

How faint to thine, great lord of day,
You feeble moon's reflected ray!
To her we owe no fruitful plains,
But swelling seas and frantic brains."
He said, and onward gaily pressed,
"Till darkness over all o'er the west,
And lo! o'er moor, and mountain grey,
Benighted sought his trackless way.
Far o'er the roused Atlantic wave
He hears the coming tempest rave;
The clouds have left their ocean bed,
Flashed the blue night-bolt o'er his head,
Chorus'd by winds and hissing fire,
The tempest tunes his demon lyre.

Now child'd by winds, and drenched by rain,
Our wanderer grop'd o'er hill and plain;
No cottage light, no human voice,
To bid his sinking heart rejoice;
When bursting through the stormy rack,
The midnight moon illum'd his track;
From heaven's high arch, in state serene
Pour'd light and beauty o'er the scene—
To silver turn'd the flying cloud,
Hush'd in the skies the quarrel loud;
And spread afar her radiance mild,
Till even the cheek of darkness smiled.

Thus while prosperity is ours,
And pleasure strews our way with flowers,
Rejoicing in the glorious day,
We scorn Religion's humble ray.
'Tis only when the night draws on,
And all our worldly light is gone,
When black misfortune's clouds arise,
And vex with storms life's evening skies—
When darkling lost, and tempest driven
SHE cheers our path with light from heaven,
We blush to own the thankless sight,
And feel HER power, and bless HER light.

THE NEW PAIR OF SHADES.

A STORY OF DOMESTIC LIFE.

BY M. M.

"All very well, Jane, if—"
"Oh, I am sick of that word; it is if, if, forever. Every proposition I make is parried with an if. If I am not to get them, just say so at once, but don't be always putting me off with an if. I can't abide it."
"It's your only peace-maker. There's great virtue in an if."

"Now, Charles, you are too provoking."
"Provoking! why, I was only quoting Shakespeare."

"Pshaw! I don't care a cent about Shakespeare. What is Shakespeare compared to new shades?—I want to know."

"Nothing, nothing, I admit," said Charles, with the earnestness of settled conviction. "I give in at once; but tell me why you are so dreadfully energetic about these shades? There is something at work I know. What is it?"

"Is it so wonderful that I should like to have my place neat and nice, that I must give a reason for it?"

"Mrs. Linton," exclaimed Charles, gravely, "you are getting sophistical. I am afraid there is something serious in this affair. What advantage will new shades be to us?"

"Oh, what a question!" exclaimed Jane, in a fine burst of indignant contempt—"Advantage! Charles, I am ashamed of you."

"I suppose so."
"Hasn't Mrs. Jones and Mrs. Smith, and Mrs. Brown, and Mrs. —, why every place I visit they have got shades. Yes, indeed, you needn't look so unbelieving."

"Has Mrs. Whats-her-name, up stairs, got them?"
Mrs. Linton began to busy herself in removing the cups and saucers, and appeared not to hear the question. He was about to

repeat it, but just at the moment a stray sunbeam darted in and lingered lovingly for a while on the snowy table cloth. It was a perfect godsend to pretty Mrs. Linton, and she knew it. She clapped her little hands in an ecstasy that was excellently well got up—no contemptible imitation, by any means, of the real thing—and screamed, actually screamed with delight.

"Oh, Charles, did you ever! just think if there was a new beautiful shade on that window, how it would look, and what would that be to the summer; rich crimsons, deep blues, vivid greens, brilliant scarlets, exquisite purples, dark yellows, warm browns, and a flood of sunlight pouring through. Oh, dear! oh, dear! how delightful it would be. I shall go crazy if I don't get them; I know I shall."

Jane's rhapsody was brought to a close by a prolonged fit of laughter from Charles, so hearty that she could not choose but join in—but only for a moment, for she feared that some way or other it was derogatory to the shades, and that idea made her indignant at once.

"Come, come, smile again, my bonny lassie," said Charles. "I don't intend to make little of your idea—I think it a capital one, if—hem—"

"Oh dear!" Mrs. Linton turned pettishly away.

"It could be carried out."
"Is that all, Charles? Oh, then; all's right; I'll get them; they will be next to stained glass. Why they will almost make up for the want of the country in summer. I could sit the whole day looking at them, and fancy myself there. Don't you think you see them on the windows, candidly, now?"

"Not I, indeed, I have not an atom of idealism in my composition."

"You don't! Why I see them plain—mountains and rivers, and little cottages, nearly hidden with trees, and lots of flowers. How I wish I had them."

"What's the use of getting them if you can see them just as well without laying out money—and then you can change them every day, if you have a mind to?"

"No, no, Mr. Charles, you ain't going to make a fool of me, no way you can fix it. If I can see them, you can't. I'll buy them for your sake—ha! ha! ha! That's catching you in your own trap, my gentleman, who has no idealism, and can't realize only what's before his eyes. I'll get them before Sunday."

"Stay, stay, Jane, you are steaming it. Time enough when summer comes."

An impatient shake of the head and a smothered ejaculation were eloquent of dissent; but she said nothing. She was too mortified to speak. Such a reverse when she deemed victory certain, was too much for poor Mrs. Linton, and the tears came into her eyes.

"Well, Jane, I really did not think you were such a fool. What has put you in such a way about shades? Has that woman up stairs got them, eh?"

"No, Charles," was the reply, in a low confidential tone, as if the fate of nations was involved—"if she had, I wouldn't get them if I wished them ever so much. I wouldn't pattern after her, but"—her voice sank to a low, ominous whisper—"she is going to get them next week, and if I haven't mine before Sunday, I won't get them at all."

"So, Jane, this woman, a perfect stranger to you three months ago, can deprive you of them altogether, or force you to buy them at an inconvenient time."

"I tell you, Charles, I would not put them up after her if I got them for nothing. You needn't laugh, I am telling the downright truth."

"I fear you are."

"When I think of her coming in and remarking everything in the rooms, and her saying, 'it is very nice, Mrs. Linton, considering you are only beginning—it is quite creditable to you'—her impudence!—but, did you see what such a one has got—she knows how to fix a place." That woman makes my blood boil.

"What would a pair of shades cost, Jane—five dollars?"

With all Mr. Linton's moralizing, it was evident from the tone of his voice that he was

entering into the spirit of the thing, and didn't wish his little wife to be outdone by her neighbors.

"Well, Mrs. Banks is going to get her's for five dollars, and I want mine to be nicer. I would give seven or eight for mine, so I would, to have them good."

"As your heart is set upon them, I suppose you must have them; but, Jane, don't give more than seven dollars for them; because I have to pay Sharpe on Monday."

Mrs. Linton having succeeded in the desire of her heart, looked so animated and so fascinating, that her husband went off delighted to his work, without reflecting that he had taken the first step in a path that would lead inevitably to unhappiness, and it might be crime.

As fate would have it, Mrs. Banks was coming down stairs when Mr. and Mrs. Linton were in the thick of the discussion, and her curiosity being stimulated by the unusual sound of loud voices, she paused instinctively to ascertain from the tone what was going on. Now, Mrs. Banks was a lady of scrupulous conscientiousness—she would not read your letters, but she would watch you while you read them, and gather their contents from your face; she would not deliberately listen to a conversation, but she would mark the tone of the voice, and if her penetration discovered the meaning from the modulation, that was a different matter. In short, she was one of those who would scan your every feature rigorously in a mirror. By what process of reasoning she persuaded herself that this was allowable, and that was not, I cannot pretend to say, but so it was.

That the debate was animated and exciting, that Mrs. Linton's voice vibrated between remonstrance and persuasion, and Mr. Linton's between indecision and compliance, she paused long enough to know, and, as she was moving off, the words "new shades" gave a key to the whole affair.

"Ha! that's it, eh. So, that pretty little fool is determined to get ahead of me," soliloquized Mrs. Banks. "Smiling in such a sort." "I thought as much; but never mind."

"Going a shopping?" said Mrs. Banks to Jane, as she hurried out in full dress, all eagerness to secure the shades. "I intend to go out myself to-day, for I have something particular to purchase."

The bait took. Jane, fearing she might be forestalled, told where she was going, and for what.

"Well, only think! Just what I was going to do. Of course, you'll buy muslin curtains. I wouldn't be without them; they make the shades look so much better. Mr. Banks said to me yesterday—Why, mother, you ain't going to put up shades by yourselves, are you? and I said, 'Certainly not; that's not my way of doing things.' I never want to make two bites at a cherry—it's mean!"

"So it is," said Jane, and she felt that it would be contemptible in her to buy curtains—she would buy them for her husband's sake—she wouldn't have Banks put before her Charles; he, indeed, knew how to fix a place—'twas too ridiculous.

"Mr. Linton told me to buy real nice ones, or none at all," she continued, the roses on her cheek assuming a deeper hue, and her eyes sinking beneath the steadfast gaze they encountered.

"Oh, he did, eh." Well, I'll step in and see them when you return."

"How glad I am," said Jane to herself, as she hurried down the stoop, "that I know about the curtains. But, oh dear! she added in a tone of bitter self-reproach. I am afraid, as Charles says, true enough, I shall never learn to lie like truth. I felt myself getting red, and she remarked it. I know, for she affected to hide a sneering smile. Oh! how I hate that woman."

More than ever determined to get shades surpassingly beautiful, Jane wearied herself, walking from store to store, and from street to street. Some were too dull, others too gaudy, and others again looked well enough at a distance, but would not bear inspection. However, at last she suited herself, and then

began the search for curtains—that ended—she turned homewards.

After the first flutter of pleasant agitation had subsided, Mrs. Linton began to feel uneasy about the money she had squandered in opposition to her husband's wishes. He had mentioned seven dollars as the maximum price for the shades; she had given eight, and, then the curtains. Charles never laid out two dollars without consulting her; yet, to annoy Mrs. Banks, she had not hesitated to set an example, which, if followed up, would result in alienation and estrangement.

"I will try and make it up," said Jane, mentally, "by the most rigid economy. I will get no new hat. I will be so saving. I wish I had never seen that woman. I verily believe she is my evil genius; everything goes wrong when I listen to her. What will I do." A long pause. "Yes, I can do nothing else. I will put them away for a few weeks, and then show them to Charles. The money for my new hat will just make up for this; so I have only got to keep quiet for a while, and time will set all straight."

With recovered cheerfulness, she pursued her way, and fortunately reached home without meeting her detested neighbor. She had just got her room in order, the kettle boiled, the tea wet, the steak done to a turn, when Charles came in from his work. The bright fire and the savory smell were excellent in their way, after his long walk in the cold, raw air, and he thought so. So were the glancing knives and polished tea-cups, sparkling in the reflection of the mingled lamp and fire light, and pleasanter than all was Jane's soft eyes and winning smile.

His clouded brow cleared as he looked around him, and well it might, for wherever he turned was evidence that he had not been forgotten. His chair was in its accustomed place, the cosy corner by the stove, and every crease in it looked inviting. His violin was on a little table at the window, and beside it lay an open book that ten minutes before had figured on the substantial bookshelf, filling up yonder unsightly gap, and harmonizing in size and appearance with each and every book in the row. For it was Mrs. Linton's ambition—a laudable, though lowly one—to have her husband's "library," as she termed his not plethoric bookshelf, "symmetry itself." They were all the same size—no hills nor hollows found favor in her sight; she preferred uniformity and order to picturesque effect, therefore the large books were on the lower shelf—a smaller size on the second, and a still smaller on the third shelf.

"You have been playing truant to-night, Charles," was her first salutation. "What kept you so late? Where have you been?"

"I met my brother and stayed a while to have a talk with him about some trouble he has got into."

"What trouble?" inquired Mrs. Linton. "You know Bill Rich?" Jane nodded assent. "Well, he got into some difficulty with him about twelve dollars, so I lent the money."

"Oh, dear!" escaped from Jane unconsciously.

"Why! what's the matter?"

"Nothing—a sudden pain," was the reply. "Then you have brought no money home," she added in a tone she vainly strove to render indifferent.

"No money," said Charles lightly, "not a cent. But what of that—you know there is enough for all purposes, after paying Sharpe. By-the-by, what about the shades? Have you taken down that woman above, eh?"

While he was speaking Jane had arranged in her own mind what course to pursue, so she answered cheerfully.

"I guess I have effectually. No one in these diggings has got such shades—such a pair as they are—absolute lodes! Wait till you see them. The man will fix them up to-morrow, so be prepared for a surprise."

"Shine on, I'll stand the blaze," said Charles, in the regular mock heroic style, "and now to supper, with what appetite we may."

Sunday morning dawned bright with the calm brightness of a mid-winter's sun, which

shone into Mrs. Linton's pretty parlor, more than usually neat, in honor of the day—and, truth must be told, in honor of the shades too. Wonderful did they improve it, with their vivid but not glaring colors, and often, during the afternoon, did their fair owner stand lost in admiring contemplation, till aroused by a bubbling noise from the adjoining kitchen, that no cook would venture to disregard.

Mrs. Banks had not seen them—she kept away, Jane verily believed, to spare herself the shock, and then she fell to calculating their effect on her neighbor's nervous system. She had no doubt they would utterly demolish her, and, as the colors brightened under the influence of the sun, and their blended hues fell in rainbow glory on the carpet, she thought less and less of their beauty, and more of the annoyance they would inflict. But still, in the midst of all, there was an uneasy feeling that, like the grim figure at Egyptian banquets, marred her joy. To-morrow! What would she do to-morrow, if her sister could not lend her the sum she required? Ay, what then? Mr. Sharpe would call in the evening—that she could not doubt, and she shrank from telling Charles at the last moment. What would he think of her deceiving him as long as she could, and being sincere when she could not help it? How would he endure the humiliation of apologizing to Mr. Sharpe?—he that prided himself on the punctuality of a bank. Once out of this scrape, not all the Mrs. Banks in the world could tempt her into folly. What availed it now, that richly wrought muslin curtains were lying in the drawer; she could not put them up; she could not bear to look at them; she hated, yet could not help thinking of them. In the homely words of the old proverb, she had "pulled a rod to whip herself." As the evening shadows lengthened, these thoughts, intermittent through the day, became constant, and, finding it impossible to conceal her uneasiness from her husband, she pleaded a sick headache and retired to rest.

The next morning, without waiting to clear the breakfast table, Jane hastened to her sister.

"Oh, Jane, how could you be so foolish? you might have known—"

"Pshaw, Ellen! might have known! I might have known you are one of Job's comforters. Can you lend the money; yes or no?"

"I have not got ten dollars. If I could I would gladly, but I haven't it."

"What am I to do," exclaimed Jane, in extreme distress, "what am I to do?"

"Say I'll bring it over in the evening, when William comes home. I know he has it, and I am sure he will lend it to you."

"Oh, Ellen, if you do—"

"Of course, I will if I can," said the phlegmatic Ellen; "what time will Mr. Sharpe call?"

"Half-past seven."

"Well, I will be with you before that."

"But are you quite sure that William will not object?" was the anxious inquiry.

"Quite sure—you are a favorite of his."

"I am glad of it" came from Jane's very heart. "There, you are going to lecture, I know, so I'll be going. Ellen, are you sure; can I depend on you?"

"Yes," was the quiet reply.

With a mind lightened of half its load Jane turned home, saying to herself, "it was a hard lesson, but I have mastered it—learned it by heart!" Yet the first thing she did after sweeping and dusting her room, was to leave the door open. I fear Jane skipped the rudiments of her moral instruction.

There was a colloquy sublimed in Mrs. Banks' room, as Mrs. Linton knew through the agency of her open door—then came peals of laughter, not the joyous genuine laughter that finds an echo where it finds a hearer; but fitful, bitter and scornful, sounding rather like laughing at than with, and suggesting the puzzling, disagreeing question—"who are they laughing at?" This was a question Jane had asked herself two or three times, and it was answered at last in a way more clear than satisfactory.

"Good morning, Mrs. Linton, how d' do, I have been paying a visit to Mrs. Banks, and I thought I'd step in and see how you get along. So saying, I walked in deliberately and took a chair, at the same time gazing with amazing nonchalance on every side.

"A pretty little box of a place, this of yours, Mrs. Linton. So these are the shades," said the observing lady, emphasizing the ar-

ticle strongly. "Well, they are certainly handsome. What did you pay for them? Eight dollars! you don't say! Wasn't that a little extravagant, eh? You don't think so! Well, every one knows their own means best, I say; though some people take on themselves to judge for their neighbors. Your friend, Mrs. Banks, is one of that sort. She was saying—I feel tempted to tell you—I dislike treachery so much."

"What was she saying?"

"I guess I had better not tell; it might annoy you."

"Nothing she says could annoy me," responded Jane, in a tone of freezing contempt.

"Oh! in that case,"—her visitor's scruples vanished—"I have no hesitation. Indeed, I rather think it my duty to put you on your guard—people are so deceitful; and I have no patience with such. She told me that you are indebted to her for your shades, because you would never have bought them if she had not told you she intended getting them soon, and she never had the least notion of it; she only wanted to know how far you could be fooled!"

Poor Jane was thunderstruck, but pride coming to her aid, she rallied, composed her features, and repressed every outward sign of mortification with a facility that would have done credit to a diplomatist.

"She says," continued the lady with a zest that showed a keen relish of the subject, "she says, ha! ha! excuse me Mrs. Linton, but 'tis so ridiculous—that she is the best friend every you had—she has done more to furnish your rooms than all your friends together, and she says she does not despair of seeing you having tapestry carpets and brocade chairs, if you live another year in the same house with her—ha! ha! ha! Pray excuse me—but have you got muslin curtains?"

"Oh, nothing," replied the lady, embarrassed by a composure she little expected, "but Mrs. Banks was saying she knew you bought them."

"Why do you ask?" said Jane, composedly, for her natural good sense told her that any exhibition of wounded feelings or resentment, would be playing into their hands. "Why do you ask?"

Jane first stooped to pick up a pin she had let fall, and then answered:

"Mrs. Banks is quite right, madam. I have bought curtains, and if I could, I would say something civil about her penetration. But truth before courtesy. Unfortunately, I remember telling her of my intentions to purchase them as I was going out. As to the pleasing delusion that she can influence my conduct, let her indulge it if she will. It is a harmless species of monomania."

Considerably crestfallen, the lady departed, and Mrs. Linton in grief and mortification sat down to review her conduct. Its littleness and meanness were apparent to her; its duplicitous and want of principle, its selfishness and disregard of consequences—she was aware of all. And then to be a laughing stock; but that was deserved, and she resolutely determined to exclude that consideration from her mind; it was but an effect—she herself was the cause. That day's solitary meditation served as a check in many a future hour.

The clock on the chimney-piece struck seven, and before five minutes had elapsed the story was repeated by every clock in the house. Charles was doing simple justice to the good things before him, and Jane, her face pale with anxiety, was listening to every sound. The very personification of restlessness, she moved from the door to the window, and from the window to the door, scarcely able to restrain herself. At half-past seven Sharpe would call, and it wanted but ten minutes to the time, yet her sister had not come. What was she to think—what do?

"Twenty-five minutes past seven," said Mr. Linton, looking at his watch; "that clock is too slow. Jane, have you got the money ready for that man? Well, better get it; I don't want to delay him. But stay, you must be ill; I shall get it myself."

"No, no, no," said Mrs. Linton vehemently, "you—you will toss the drawers!"

An impatient ring at the door made Jane start and tremble.

"This is Sharpe," said Charles, rising.

"No, it is Ellen," and Jane's countenance grew radiant with hope.

"All alone, good folks?" said she, looking significantly at her sister. "Too cold a night for visitors, eh?"

"I guess not," replied Charles; "I expect

one that Siberian cold would not deter, when money is in question."

"Love on the siller, it is sae prevailing," sung Jane; "but come, sister mine, hold this lamp, while I look after this same prevailing siller."

"Now, Ellen"—she shut the door carefully—"the money. I don't feel right until I get it."

"My dear Jane," began Ellen, "I am so sorry William was not home when I left, and I knew it was useless to wait longer. I thought it better to let you know. Tut, Jane, you must not be so foolish. Crying, I declare! why Jane!"

"Oh, Ellen, don't talk to me—that's all I ask of you."

"Believe me, Jane, I feel bad to disappoint you."

"Oh, yes, yes, Ellen, I know. What time is it?"

"Charles, what time is it?"

"A quarter to eight. Never mind the money, Jane; I really think Sharpe will not come to-night, wonderful though it may appear."

Eight o'clock passed—half-past eight, and no Mr. Sharpe. When Charles returned, after seeing his sister-in-law home, it was nine, and there were no tidings of him. He sat down to read.

"Put away that book," said Jane, "I have something to tell you."

He did so at once, for he knew by the tone of her voice that she had something of importance to communicate; and then there Jane, thankful that she could do it gracefully—that she was not forced to it—told him she had done and suffered; what Mrs. Banks had said, and what brought her sister over. She concealed nothing.

"Now, Charles, you know all. I was miserable yesterday and to-day, thinking about Sharpe. I knew it would be such a mortification to you. I wouldn't, for a thousand dollars, have laid out the money, if I could have foreseen what happened on Saturday."

Charles listened to the narrative without interrupting her once, even by an exclamation. He was silent and thoughtful.

"Ah, I see you are too angry to speak to me," said Jane, "and I don't wonder. What is to be done about Sharpe?"

"No, Jane, I am not too angry with you to speak; I would rather have your confidence than the money, by far. As for Sharpe, we can easily manage that; but I am angry with myself. If I felt anxious that you should get these shades, what wonder that you, constantly in the house with that woman, should act as you have done. But, come, exhibit these curtains."

Out from their place of concealment, in the bottom of a drawer, came the curtains that had caused so much misery.

"I admire your taste, Jane; they are very beautiful. I think they would have tempted me as well as you."

"You say so, Charles?"

"I say so, and I think so. These must go up to-morrow. No more hiding; and when we feel inclined to let our feelings get ahead of prudence, we will take a peep at our muslin curtains."

Years after, when Mr. and Mrs. Linton had an entire house, splendidly furnished, all to themselves, without a Mrs. Banks to annoy them, their friends were shown a pair of pretty muslin curtains, in a good state of preservation, that looked plain in comparison with the splendid lace ones on every window, and told that to them they owed all their fortune.

A HUSBAND WHO WOULD DO THE HOUSEWORK.—Once on a time there was a man so surly and cross he never thought his wife did anything right in the house. So one evening, in hay-making time, he came home scolding and swearing, and showing his teeth, and making a dust. "Dear love, don't be so angry, there's a good man," said his goodly; "to-morrow let us change our work. I'll go out with the mowers and mow, and you shall mind the house at home." "Yes, the husband thought that would do very well. He was quite willing," he said. So early next morning his goodly took a scythe over her neck and went into the hay field with the mowers and began to mow; but the man was to mind the house and do the work at home. First of all he wanted to churn the butter; but when he had churned a while he got thirsty, and went down to the cellar to tap a barrel of ale. So just

when he had knocked in the bung and was putting the tap in the cask, he heard over his head the pig coming into the kitchen. The off he ran up the cellar steps, with the ale in his hand, as fast as he could, to look at the pig, lest it should upset the churn; when he got up and saw that the pig had really knocked the churn over, and stood rooting and grunting amongst the cream which was running over the floor, he got so wroth with rage that he quite forgot the ale barrel and ran at the pig as hard as he could. He caught it, too, just as it ran out of doors, gave it such a kick that piggy lay dead the spot. Then all at once he remembered he had the tap in his hand, but when he went down to the cellar every drop of ale had run out of the cask. Then he went into the dairy and found enough cream left to fill the churn again, and so he began to churn, for but they must have for dinner. When he had churned a bit he remembered that their milking cow was still shut up in the byre, and not a bit to eat or a drop to drink all morning, though the sun was high. Then at once he thought 'twas too far to take down to the meadow, so he'd just get up the house top—for the house, you must know, was thatched with sod, and a fine crop of grass was growing there. Now, their house was close up against a steep down, and he thought if he laid a plank across to the thatch at back he could easily get the cow up. Still he couldn't leave the churn, for there his little babe crawling about on the floor. "If I leave it," he thought, "the child is to upset it." So he took the churn on back and went out with it; but then he thought he'd better first water the cow before he turned her out on the thatch; so he took a bucket to draw water out of a well, but as he stooped down at the well's brink all the cream ran out of the churn over his shoulders, so down into the well. Now, it was near dinner time, and he hadn't even got the butter yet; so he thought he'd best boil the porridge and filled the pot with water, and hung over the fire. When he had done that, he thought the cow might perhaps fall off the thatch and break her legs or her neck; so he got up on the house to tie her up. One end of the rope he made fast to the cow's neck, the other he slipped down the chimney tied round his own thigh; and he had to mope, for the water was now beginning to boil in the pot, and he had still to grind oatmeal. So he began to grind away; while he was hard at it, down fell the from the house-top after all, and as she dragged the man up the chimney by rope. There he stuck fast; and as for the cow, she hung half way down the wall, swinging between heaven and earth, for she could neither get down or up. And now the goodly had waited seven lengths and seven breads for her husband to come and call them home to dinner; but never a call they had. The last she thought she'd waited long enough and went home. But when she got there she saw the cow hanging in such an ugly place she ran up and cut the rope in two with a scythe. But as she did this down came her husband out of the chimney; so when his dame came into the kitchen, there she found him standing on his head in the porridge-pot.

ROYAL HUMILITY.—Joseph II., Emperor of Germany, writing under the title of Count Falkenstein, describes the destroying fire vented by Dupre as so devouring, that it could neither be avoided nor extinguished; was instead of destroying it, gave it new force. The most intrepid soldiers considered it was the same horror that the ancient knights felt at the discovery of gunpowder, being convinced that one man, assisted by such an engine, could destroy a whole fleet or burn a city. The King of France, Louis XV., was at the time engaged in a ruinous war; the English braved him in his harbors, and every day suffered losses and disgrace. He could easily have destroyed his enemies, but he preferred to suffer rather than to augment the evils of humanity. He paid Dupre to be silent, and his dangerous secret died with him.

A SHOWER OF FISH.—On the authority of the Rev. A. Roberts, of Carmarthen, the fell, at Mountain Ash, Glamorganshire, Wales, recently, during a storm of wind and rain, complete shower of fish, some of which were alive, and have been kept so in bottles. They were from an inch to three inches in length, and they covered a large surface.

THE CASE OF RELIGIOUS PERSECUTION IN THE ELLIOT SCHOOL, BOSTON.

Arguments of Counsel for the Defence and Prosecution.

In the last number of THE RECORD, we gave brief synopsis of the points on which the counsel for the prosecution intended to base its argument. Since then we have obtained arguments on both sides, for which we are indebted to the reports in The Boston Post and Boston Statesman.

ARGUMENT FOR THE DEFENCE.

Mr. Durant made the closing argument for the defence. He said a melancholy spectacle was presented from the fact that a worthy teacher in one of our public schools was arraigned before the court as a criminal because, in the exercise of his duty, he saw fit to be true to the laws. But the real criminals in the case were in the dark background. By the exercise of a dark and fearfully dangerous power, nine hundred children had been suddenly prevailed upon to abandon the blessings and privileges of a free school. He contended that the charge against his client had only faded away and been lost sight of. The evidence of the boy, he said, showed that punishment inflicted upon him was neither usual nor severe. The speaker referred to the general laws and read the regulations of the School Committee relative to the inculcation of piety, and said that substantially the same regulations and laws had for years been implicitly obeyed. Since it appeared so evident that his client was justified in his case, the counsel on the other side were subsequently forced to take the ground that the laws were illegal, unconstitutional and void. He alluded to the argument of Mr. Wright, which set forth that as our constitution and laws gave liberty to all to worship according to the dictates of their own consciences, therefore the boy had a right to do at the course he did. Mr. Durant said if such a position was sound, then the law must necessarily be banished from our schools. As the question had now for the first time arisen for consideration, he desired to have it openly and fairly met. Unless the court could sustain the rules of the school, he showed to the foreign children who seek shores, that their consciences are not to be invaded, but that they are equally entitled to the privileges flowing from a free government, then these laws and regulations could never receive his support. He believed he would be able to show to them that it did not become him to follow rash counsels. He said, however, choose to follow the counsels of their teachers, we could foretell the results which would flow from such a course; we had an example in the present case, where five children who had left the Elliot School had been arrested for theft. People of this country were ever ready to come from the Old World all those who seek refuge from oppression; but there is one power and one tyranny which we never allow to cross the ocean, and that is the tyranny of one man, whether his is encircled with the monarch's crown or the bishop's mitre. This was a plant which would never be allowed to flourish in this country. He read from Washington's well known address, to show how strongly the people of his Country had warned the people against the insidious wiles of foreign interference and influence. The speaker proceeded to show that the recitation of the Lord's Prayer and the Ten Commandments could not interfere with the consciences of the Catholics; that some form of religion was necessary to the perpetuity of government, and that a government in which religion was impossible. In this connection the speaker read an extract from Daniel Webster's speeches, which eloquently set forth the importance of guarding and protecting a tolerant Christianity. The speaker argued that notwithstanding the fact that our Constitution every man is allowed worship God according to the dictates of conscience, every citizen must obey the laws of the land; in just the same manner as every citizen in the same manner as every citizen must submit to the laws which do infringe on his liberty. Every citizen of the land finds in life much that is to his scruples and his conscience—but he must submit to and obey. The speaker submitted the following proposition: First, that the Christian religion is the law of our nation. Second, that true liberty of conscience—that true toleration of all forms of religion—can exist consistently with that law;

and third, that piety is to be taught as a part of education, and that this is not inconsistent with the highest religious toleration, and with entire liberty and freedom of conscience.

In the judgment of the speaker, the law that piety must be taught in our schools as a part of our common school education, terminates the controversy forever. And with this authority, the speaker would ask from what book is piety to be taught? Certainly not from the Chinese, not from Plato, not from Zoroaster or the Koran. There was only one book from which it could be taught and that was the Bible. The question then was from what Bible? The speaker contended that piety could not be taught from the Douay Bible because that was avowedly published and known as a sectarian Bible. Therefore the Saxon version of the Bible was the only book from which piety could be taught. The speaker was unable to see what objections could be urged against the Saxon version of the Bible, as no text had ever yet laid claim to the Lord's Prayer or the Ten Commandments. The speaker contended that the lessons of the present case taught us that there was a settled and determined attempt to drive the Bible from our schools. He repelled the specious pretence that the Saxon Bible is not the Bible because the translations differ. The speaker alluded to the Bible from the original Hebrew and Greek, and of necessity varied according to the learning of the translator and the richness of the language into which it is translated. The speaker next considered the proposition as to whether these objections against the Protestant version of the Bible were sincere. And in this connection he asked what objection there could be to the commandment "thou shalt not worship other gods." The speaker alluded to the evidence in the case, and said that he presumed the counsel on the other side believed that their client was a little chrysalis saint, with wings sprouting underneath his jacket, until the statement that this boy—who said he was so willing to suffer for his Jesus—shortly after went among a crowd of boys and declared he would not repeat these d—d Yankee prayers. The speaker then alluded to the course of Father Wigot, contending that he and his coadjutors had looked to set a trap in which they hoped to catch the speaker's client. He believed it was a case of conspiracy. Mr. Durant closed his argument at ten minutes past four o'clock, having occupied three hours in the delivery.

ARGUMENT FOR THE PROSECUTION.

At the close of Mr. Durant's arguments Mr. Webster addressed the Court on behalf of the prosecution. We regret that on account of its length we are unable to publish it in full, but we have endeavored in the following abstract to give the most material portions. Speaking of the testimony of Mr. Mason, one of the teachers of the Elliot school, he says:—

"He (Mason) swears that he read the first Commandment to Mr. Wall in these words, 'Thou shalt have no other Gods before me.' Now, the Catholic version of that portion of the first Commandment runs, 'Thou shalt have no strange Gods before me.' Did not Mason know this difference? He swears in the first instance that he did know the difference, but did not point it out. Then, when he came to what is the second commandment, he said, 'Thou shalt not bow down to any other gods.' Now, in our version, the second portion of the first in the Catholic version, Mason swears that Mr. Wall said to him, 'Thou shalt not bow down to any other gods.' Now, in our version, that portion reads, 'Thou shalt not bow down to them nor worship them,' while in the Douay Bible the words are, 'Thou shalt not adore them.' Now, Mason testifies that Wall said 'all right.' Again, I said that Mason alluded to this ignorant man to say 'all right' when Mason knew it was not 'all right.' Did he not intend to betray and deceive him? and betraying and deceiving him did he not give Wall to understand that his boy was to repeat the Catholic Commandments? There is a Jewitism for you 'pure and simple.' That is the man who tells an uneducated Catholic that he does not intend or wish to proselyte. Are these words; may it please your Honor, to express your contempt of such conduct? But in the cross-examination, Mr. Mason was pressed to the wall on this point, by my associate, attempted to extricate himself from the pitiable condition he was in, by swearing that on the Wednesday he had the conversation with Wall he didn't know any difference between the two versions of the Decalogue! Didn't know any difference! And he was master of one of the public schools of Boston! And this respecting the Commandments a religious exercise, too, in his opinion! A teacher to instruct a promiscuous class of Protestant and Catholic children in relation to the Ten Commandments, and don't know that there is a difference of phraseology between them! A teacher to object to the Douay Bible and don't know that King James' version of the Inspired Word is the Bible for Massachusetts, and for our boasted common schools! How pitiable is this, too, in a man who swears, like Mr. Mason, that he objected to the Catholic Commandments being taught in the school, and insisted upon the Protestant version because it kept

there the Protestant religion. But Mason swears he did not know the difference of 'halloved' and 'sanctified,' and told Wall that he would not punish his boy if he would recite the Commandments with that difference. He then makes oath three several times that Mr. Wall said he 'wanted his son to repeat his own Commandments.'

My client, proceeded Mr. Webster, concedes that the teacher has, under certain circumstances, a right, nowhere conferred by statute, to use physical force to enforce obedience to his lawful commands. What circumstances permit him to strike and beat a scholar, the teacher must first decide for himself, upon peril of having his judgment revised and set aside by competent judicial tribunals. In the present case the defendant should have temporized the proper authorities before consulting, and his father was unwilling to have him comply, then the school committee could have exercised the power of permanently excluding him.

If the parent had not counseled and sustained the conduct of the boy, the case might have been different.

Therefore, I submit that your Honor must rule that no circumstances existed to warrant a resort by the teacher to any physical force.

The problem is, I repeat, how you are to educate these eight thousand Catholic children and live their religious prejudices.

The counsel for the defence said that five of these boys expelled from the Elliot School have been arrested for theft. That is the strongest argument we can have to urge abolition of this requirement regarding the Ten Commandments. Drive these eight thousand children out of the schools, and you will have not only to increase the men who are in prison; you will have to increase your jails; you will have to increase your taxes. My opponent could not have given me a better argument than he has for the coming for which I contend, which is, that you give the children of the city of Boston that for which our forefathers died upon the beach, crossed the Atlantic, landed upon the shores of Plymouth, peopled these shores with happy towns and smiling villages, pressed on over the Alleghenies, filled up the valley of the Mississippi, passed the Rocky Mountains, and now with New England principles and with New England religion, upon the shores of the Pacific. That is what has been done by this great policy of religious toleration.

That question is nowhere considered in general. Is there not in that relation, may it please the Court, a distinction to be drawn between private and public schools? Is not in the former the authority of the teacher more certainly a delegation of a portion of parental authority than the latter? Leaving that, however, and assuming that it is from the State, and that, as in the case at the bar, the authority of the parent is exercised by him, conflicts with that exercised by the teacher, what is to be done? What, in the consideration of an enlarged statesmanship and devotion to the public interests, is the duty of the School Committee or of the Legislature? Is not a narrow, a superficial, a reckless view of the matter to say, that the counsel for the defence, in his opening, that the authority of the parent is to be given, or to be overridden by the authority of the teacher, the School Committee, or the Legislature. Is that the doctrine of the wisdom of the Commonwealth of Massachusetts? Is it true, as Mr. Mason said, that the father has nothing to do with it? The public health of the United States has within a few months been shocked by the narration of an event of recent occurrence in Italy. What were the facts in the case of the Murres which so enlisted popular sympathy? They were that a Jew parent employed a Catholic nurse to attend his Jew child. There was and is a law in the Papal States forbidding a Jew to employ a Christian servant in his family. The law was passed to prevent attempted proselytism by overzealous domestic servants. The nurse, thus employed, procured for the child, so placed in her charge, to be baptized according to the rites of the church. There is also a law in those States, that a child thus baptized, shall, by the authorities of the State, be removed from the parents, and educated as a Christian. The Mortara boy was, for that purpose, taken away, much to the sorrow of the bereaved mother. The law of the defence justifies and upholds the act of the Papal authorities. Is that to be the accepted public law of this Commonwealth?

Is it for myself, may it please the Court, if I were to decide that a teacher may whip a boy as this boy was whipped, and that that is moderate punishment, rather than undertake to teach a school in the Commonwealth of Massachusetts, where one is to whip a little boy ten years old with a rattan stick, for thirty minutes, to make him say the Decalogue, and beg my bread in narrow streets? I have no respect—I will not say for the humanity—but I have no respect for the conduct of any man who can stand up, tell a little fellow to hold out his hand, and stand there and pound him half an hour. If I were a teacher, and if any committee told me

that that was a part of my duty, I would throw up the situation, and say that so long as I had any humanity and manhood I would never consent to inflict that kind of torture upon a child.

Again, may it please your Honor, has it not occurred to you that if this boy had been the child of some person less humble than this complainant; if he had been the son of your Honor will pardon the personal allusion of the appeal, and he had stated, as did this boy, that his father did not desire him to repeat the Commandments, that the punishment would have been postponed for conference with you? But this time, no delay, no respite could be afforded to this humble laboring man! There was no self-willed personal disobedience by the boy Wall. He was willing to repeat either version if his father would say so. If any one was morally culpable, it was the father and the priest, and they should have been whipped, and perhaps Mason, Cook & Company were guilty of access in beating out their heresies than our forefathers had with the Quakers. Let some one suppose a case in illustration of my line of thought; suppose the manufacturing interest of Lawrence, in this Commonwealth, were in full prosperity; suppose that fact gave the municipal government of the city of Boston the Catholic Church, and then that the school committee were Catholics, and the teachers of the public schools. Suppose, then, that those Catholic authorities should recommend that the pupils leave the Ten Commandments and repeat theirs once a week, and the two Commandments should be changed to mean the Catholic version, and a pupil, at the command of his parent, to learn and repeat the Catholic version, and that thereupon, without inquiry or with it, the teacher should beat that boy thirty minutes. Would there not be a popular indignation in this State that would shake the Commonwealth from end to end?

Mr. Webster went over the following points:

1st. In reciting the Commandments they mean to recite them as the word of God. Now, Catholics do not recognize the common English version, King James' version, of the Bible, as the word of God. They recognize no version of the Scriptures as the word of God, unless certain, by the approbation and authority of the church, that the version is faithful; therefore they cannot, they say, conscientiously recite the Ten Commandments in the English Protestant version.

2d. It is an article of faith decreed by various councils, e. g. of Nicaea of Trent, that Catholics may venerate the images of Christ and of the Saints, kiss them, uncover their heads and prostrate themselves before them, referring these actions to Christ and the Saints themselves, whose prototypes they consider the images to be. Council of Trent, Sess. XXV. Now the phraseology of the Protestant version obviously conveys the idea forbidding the veneration of images. "Thou shalt not bow down before them." Catholics believe they may bow down, prostrate themselves before them, but they cannot adore them. Therefore they must object to the Protestant version, as obviously conveying the idea that Catholics object to the doctrine of the 1st Commandment, as it is contained in the Catholic Catechism, into a 1st and 2d Commandment, as it is made in the Protestant Ten Commandments, as strengthening the idea forbidding the veneration of images. "Thou shalt not make unto thee any graven image, or in order to venerate them. Now if it could be shown that they should not be adored, then it is a mere explanation of "Thou shalt have no strange Gods before me," and forms no separate Commandment. Therefore the Protestant says the Catholic dividing it into a separate Commandment, wants to convey the idea that also the veneration of images is forbidden.

In the rest of the Commandments there is perhaps no important difference between the Protestant and Catholic version. The division of the Protestant 10th Commandment into the 9th and 10th, made by the Catholics, is natural, as the objects forbidden in the 9th and 10th are different, the 9th referring to the 6th, and the 10th to the 7th of the Catholics.

I do not know how it impressed your Honor, but to me it was an unpleasant spectacle to see the opposite counsel endeavor to ridicule the convictions of a large body of Christians as those bound together by the Church which Macaulay tells us has seen the beginning of all governments and may see the end; an organization with a faith its members believe to have been once delivered to the saints, and with a worship consecrated by a long line of saints and martyrs; a religion that is a part of the habitable globe, and which marks its destinies in every phase of outward manifestation. I would not have arraigned for triviality the religious convictions of the members of that Church. This question of what shall be or what shall not be a matter of conscientious conviction, and I place your Honor, is not one for philosophers or for subtle lawyers to determine for everybody else. It is a question which, in this country of all others, every man must and will decide for himself.

We have a commandment reading "Thou shalt not take the name of the Lord thy God in vain?" And what is compelling a child to repeat the ten commandments as a religious

BATTLE OF A BEAR AND AN ALLIGATOR.

On a scorching day in the middle of June, 1880, whilst I was seated under a venerable live oak, on the evergreen banks of the Tche, waiting for the fish to bite, I was startled by the roaring of some animal in the canebrake, a short distance below me, apparently getting ready for action. These notes of preparation were quickly succeeded by the sound of feet trampling down the cane and scattering the shells. As soon as I recovered from my surprise, I resolved to take a view of what I supposed to be two prairie bulls mixing impetuously in battle, an occurrence so common in this country and season.

When I reached the scene of action, how great was my astonishment, instead of bulls, to behold a large black bear reared upon his hind legs, with his fore paws raised aloft, as if to make a plunge! His face was besmeared with white foam, sprinkled with red, which, dropping from his mouth, rolled down his shaggy breast. Frantic from the smarting of his wounds, he stood gnashing his teeth, and growling at the enemy. A few paces in his rear was the canebrake from which he had issued. On a bank of snow-white shells, spotted with blood, in battle array, stood bruin's foe, in shape of an alligator fifteen feet long! He was standing on tiptoe, his back curved upwards, and his mouth, thrown open, displayed in his wide jaws two large tusks and rows of teeth. His tail, six feet long, raised from the ground, was constantly waving, like a boxer's alarm, to gather force; his big eyes starting from his head, glared upon the bear, whilst sometimes uttering hissing cries, then roaring like a bull.

The combatants were a few paces apart when I stole upon them, the "first round" being over. They remained in the attitude described for about a minute, swelling themselves as large as possible, but marking the slightest motions with attention and great caution, as if each felt confident that he had met his match. During this pause I was concealed behind a tree, watching their manoeuvres in silence. I could scarcely believe my eyesight. What, thought I, can these two beasts have to fight about? Some readers may doubt the tale on this account, but if it had been a bull fight no one would have doubted it, because every one knows what they are fighting for. The same reasoning will not always apply to a man fight. Men frequently fight when they are sober, for no purpose except to ascertain which is the better man. We must then believe that beasts will do the same, unless we admit that the instinct of beasts is superior to the boasted reason of man. Whether they did fight upon the present occasion without cause, I cannot say, as I was not present when the affray began. A bear and a ram have been known to fight, and so did the bear and the alligator, whilst I prudently kept in the background, preserving the strictest neutrality betwixt the belligerents.

Bruin, though evidently baffled, had a firm look, which showed he had not lost confidence in himself. If the difficulty of the undertaking had once deceived him, he was preparing to resume it. Accordingly, letting himself down upon all fours, he ran furiously at the alligator. The alligator was ready for him, and throwing his head and body partly round to avoid the onset, met bruin half way with a blow of his tail, which rolled him on the shells. Old bruin was not to be put off by one hint—three times in rapid succession he rushed at the alligator, and was as often repulsed in the same manner, being knocked back by each blow just far enough to give the alligator time to recover the swing of his tail before he returned. The tail of the alligator sounded like a flail against the coat of hair on bruin's head and shoulders, but he bore it without flinching, still pushing on to come to close quarters with his scaly foe. He made his fourth charge with a degree of dexterity which those who have never seen this clumsy animal exercising, would suppose him incapable of. This time he got so close to the alligator before his tail struck him, that the blow came with half its usual effect; the alligator was upset by the charge, and before he could recover his feet, bruin grasped him round the body below the fore legs, and holding him down on his back, seized one of his legs in his mouth. The alligator was now in a desperate situation, notwithstanding his coat of mail, which is softer on his belly than his back, from which

"The darted steel with idle shivers flies."

As a Kentuck would say, "He was getting up fast." Here, if I dared to speak, and had supposed he could understand English, I should have uttered the encouraging exhortation of the poet:

"Now, gallant knight, now hold thy own,
No maiden's arms are round thee thrown."

The alligator attempted in vain to bite; pressed down as he was, he could not open his mouth, the upper jaw of which only moves, and his neck was so stiff he could not turn his head short round. The amphibious beast fetched a scream in despair, but was not yet entirely overcome. Wringing his tail in agony, he happened to strike it against a small tree that stood next the bank; aided by this purchase, he made a convulsive dounder, which precipitated himself and brain, locked together, into the river. The bank from which they fell was four feet high, and the water below seven feet deep. The tranquil stream received the combatants with a loud splash, then closed over them in silence. A volley of ascending bubbles announced their arrival at the bottom, when the battle ceased. Presently bruin rose again, scrambled up the bank, cast a hasty glance back at the river, and made off, dripping, to the canebrake. I never saw the alligator afterwards to know him; no doubt he escaped in the water, which he certainly would not have done, had he remained a few minutes longer on land. Bruin was forced by nature to let go his grip under water to save his own life. I therefore think he is entitled to the credit of the victory; besides, by implied consent, the parties were bound to finish the fight on land, where it began, and so bruin understood it.

ANECDOTES OF JEFFERSON.—Thomas Jefferson, the writer of the Declaration of Independence, and one of the successors of Washington as President of the United States, was a person remarkably plain and unaffected in manners. No pomp or parade surrounded him while President—the raised seat, obviously having an analogy to a throne, was swept away; and on his card he inscribed the simple words Thomas Jefferson. His hospitality was unbounded; and from this cause alone he was subjected to pecuniary difficulties in the latter part of his life. The following anecdotes of his disregard of diplomatic forms are from his Life, by Tucker, just published: "Mr. Jefferson was not content with the abolition of levees, of speeches to the legislature, and with discountenancing everything like a court ceremonial, but he wished also to impress on the diplomatic corps at Washington that this feature of his administration was to be in harmony with the simplicity of our institutions; and opportunities soon presented themselves. The Danish minister having called one morning to see him, the President appeared in slippers, and adverting to the minister's views, still more furthered his own. Ferdinand of Naples complained one morning to his minister, Caraccioli, of the irksome duty to which he was subjected of conforming to the ceremonies of the court, and asked if some plan could not be devised for his relief; whereupon Caraccioli endeavored to show that his master's wishes could not be safely fulfilled, and remarked, 'Your Majesty must remember that you yourself are but a ceremony.' The same temper gave rise to a collision with the British minister, Mr. Merry, which was made the subject of his correspondence with his own Government, and was a fruitful source of gossip about Washington. Mr. and Mrs. Merry having been invited to dine with the President, the latter, when dinner was announced, conducted Mrs. Madison, whom he was standing near at the time. For the President to have given any other lady the precedence was deemed so serious an offence that Mr. Merry would never accept another invitation from the President. Mr. Madison made a full representation of the affair to Mr. Monroe, that he might give the requisite explanation to the British Government, if they should regard it as a studied insult, as the Federal papers affected to consider it. Mr. Monroe replied, that Mr. Merry had no foundation for the claim of precedence he had asserted, and that in England Mrs. Monroe was postponed to the lady of an under secretary. Mr. Jefferson's subsequent conduct was as illustrative of his amiable temper as it accord-

ed with real dignity. As he often had small unceremonious parties to dinner, and it was thought that Mr. Merry would make a pleasant addition to them, he inquired through the Swedish Charge whether, if Mr. Merry were invited to take a family dinner with the President, he would accept the invitation. The inquiry being made, and answered in the affirmative, a note was accordingly sent under Mr. Jefferson's own hand; on which Mr. Merry wrote to the Secretary of State, Mr. Madison, to know whether he was invited in his private or his official character. If in the former, he must await His Majesty's permission to accept it; if in the latter, he must first have assurance that he would receive the respect and attention due to His Majesty's envoy. A cold dry answer, 'giving the question the go-by,' was returned by Mr. Madison; and thus ended the ridiculous affair."

FROGS.—When the animal is about six weeks old, the hind legs appear, and, in about a fortnight they are succeeded by the fore legs. Not long after, the form is completed, and then it ventures upon the land. They now change their vegetable for animal food, of worms and slugs. The structure of the tongue is admirably adapted for seizing and securing their prey, the root is attached to the fore part of the mouth, so that, when unemployed, it lies with the tip towards the throat. The animal by this contrivance is enabled to bend it a considerable distance out of the mouth, and swallows larger animals than could be conceived. They appear in immense numbers. Ray states that acres are covered with them. Hearne says, in Hudson's Bay they are frozen, and the limbs may be broken like a stick without any apparent sensation in the animal; they soon, however, revive with heat; but, if frozen again, they die. Their organs of respiration are curious: their two nostrils are in the upper part of the head; they are always seen with the mouth shut. The mouth seems to form a sort of bellows, of which the nostrils are the air-holes. Frogs live on the land the greater part of the year, and do not retire to the water till the cold nights of October, when they retreat, for the winter, to the bottom of stagnant pools. They arrive at full size in about five years, and are supposed to live about twelve or fifteen. They are so tenacious of life, that they will continue to live, and will even jump about several hours after their heads have been cut off. The hind legs of frogs are fricasseed, and their fore legs and livers put in soup on the continent. The edible frog is considerably larger than the common frog, and, though rare in England, is common in Italy, France and Germany. They are brought from the country to Vienna, three thousand or four thousand at a time, and sold to the great dealers, who have conservatories for them. There are only three great dealers in them at Vienna. They are caught at night, by means of lights or nets, or hooked baited with worms; in Switzerland, by long rakes, with close-set teeth, which are thrown into the water, and drawn suddenly out again. Bull-frogs make a loud noise. When alarmed, they leap to a surprising distance: when full grown, three yards, which, in proportion to their size, is about four times as far again as a man can leap. A cruel wager was made by the American Indians, to prove that a bull-frog, having the advantage of two leaps, would beat their swiftest runner. This was effected by having the race in the direction of a pond, and burning the poor frog's tail.

"It is vulgar."—The following is extracted from Lockhart's Life of Sir Walter Scott: "Lest I should forget to mention it, I put down here a rebuke which, later in life, Sir Walter gave in my hearing to his daughter Anne. She happened to say of something, I forget what, that she could not abide it—it was vulgar. 'My love,' said her father, 'you speak like a very young lady; do you know, after all, the meaning of this word vulgar?' 'Is only common. Nothing that is common, except wickedness, can deserve to be spoken of in a tone of contempt; and when you have lived to years, you will be disposed to agree with me in thanking God that nothing really worth having or caring about in this world is uncommon.'"

The number of Indians within the limits of the United States is 350,000. More than 390 treaties have been ratified with the Indians since the adoption of the Constitution, by which the Government had acquired 531,168, 188 acres of land.

FACETIÆ.

YANKEE PEDLAR.—A smart trick was played by a Yankee pedlar upon one of the captains of the steamboats running from New York to Albany, on the Hudson River. The Yankee was fully aware of the custom of putting a pile on shore who attempted to gain a pass for nothing, and his destination was a place called Poughkeepsie, about half way between New York and Albany. He therefore went very quietly until he was within a mile or two of Poughkeepsie, and then went up to the captain.

"Well, now, captain, I like to do nothing on a square, that's a fact; I might like nothing to you, and run up all the way to Albany—and to Albany I must go on particular business—that's a fact; but I thought more honorable like to tell you at once, I haven't got a cent in my pocket; I have unfortunate; but, by the 'tarnal, I'll pay my passage-money as soon as I get it. I see I tell you now, that you mayn't cheat you; for pay you I will as soon as that; that's a fact."

The captain, indignant, as usual, at being tricked, called him certain names, swore small quantity, and as soon as he arrived at Poughkeepsie, as a punishment put him at the very place the keen Yankee wished he landed.

THE CAPTAIN'S PUDDING.—The following story is told of a Yankee captain and a mate.

Whenever there was a plum pudding by the captain's orders all of the plums put into one end of it, and that end put next to the captain, who, after helping himself, passed it to the mate, who never plums in his part of it. Well, after the pudding was played for some time, the mate vaulted on the steward to place the end which had no plums in it next to the captain. The captain no sooner saw the pudding than he discovered that he had the wrong end. Picking up the dish, and turning it upside hands as if merely examining the child, he said:

"This dish cost me two shillings in the pool," and put it down again, as though out design, with the plum end next to self.

"Is it possible?" said the mate, taking the dish, "I shouldn't suppose it was more than a shilling; and as if in proof of his innocence, he put down the dish with the plum end next to himself.

The captain looked at the mate, then looked at the captain. The captain then looked at the mate.

"I tell you what, young one," said the mate, "you've found me out, so we'll just have the pudding lengthwise this time, and the plums fairly distributed hereafter."

AN ORATOR AT A LOSS.—The following is a literal copy of a speech made at a Debating Society, in one of the western towns of Pennsylvania:

"Well—the subject to be discussed is whether ardent spirits does any good or I conifer it don't. Just think of our audience in future days—they lived to a most old age—so that I think that whiskey independent spirit don't do no good. [Long pause.] Well—the question to be discussed is whether ardent spirits does any good or not—I include it don't. [Another long pause.] I can't get hold of the plugging thing."

How TO KICK A MAN WITH IMPUNITY.—Gentlemen were walking together in the future days—they lived to a most old age—so that I think that whiskey independent spirit don't do no good. [Long pause.] Well—the question to be discussed is whether ardent spirits does any good or not—I include it don't. [Another long pause.] I can't get hold of the plugging thing."

A MEMBER TO LET.—When Mr. Thomas idan, son of Richard Brinsley Sheridan, candidate for the representation of a County borough, he told his father that if he succeeded, he should place a label on his head with the words "to let," and side the party that made the best offer. "Tom," said the father, "I don't forget the word 'unfurnished.'"

A NOTICE TO THIEVES.—A number of ago, Capt. Edgar, an excellent old gentleman, residing at a cottage near Lasswade, greatly annoyed by nocturnal depredations, bitually breaking the fences of his garden order to get at the good things which premises contained. As he did not care much for the loss of his fruit as the damage done to the enclosure, and as he was fond of a witicism, he had the following notice put up: "All thieves are in future enter by the gate, which will be left every night for the purpose."

"Can you read smoke, me?"

"What do you mean, child?"

"Why, I've heard some men talk a volume of smoke, and I thought you could any volume."

"Husband, I don't know where that's his bad temper; I am sure, not from me."

"No, my dear, for I don't find that you lost any."

infantry; they are the men who have been

mann. We feel convinced that if a few generous hearts were to propose to Ireland not merely to send soldiers to the Holy Father, but to take upon herself the whole expense of supporting this little army, the country would reply with equal enthusiasm. There are more than six millions of Catholics in Ireland, and if each would subscribe sixpence only weekly this would raise at least £150,000 per annum. It may, perhaps, be permitted to us here to express a wish. Numbers of Frenchmen on reading these lines will envy the honor granted to Ireland, and we fully believe that if a like appeal had been made to the Catholics of France, it would have elicited no less than equal devotedness. We have provinces, such as Brittany, which would be proud to give a battalion or a regiment for the defence of the common country of all the Catholic peoples."

PROPOSED PACKET STATION AT CORK.—At a meeting held at the Commercial Buildings, Cork, on Saturday, the Mayor in the chair the following resolutions were passed unanimously:

Resolved, That if evidence were required to prove the superiority of this port, it is to be found in the fact that it is invariably availed of by disabled vessels, and the great capacity of our dock-yard accommodation is expended not only on, but also iron steamships of the largest class, to get repaired, such as the *Bavaria*, the *Circassian*, *Weiser*, &c.

2. That we hail with pleasure the opportunity now afforded by Messrs. C. & W. D. Seymour & Co., of testing the relative passages between Cork and other ports of the United Kingdom with New York by the dispatch of the steamship *Weiser* direct, on the 1st March.

3. That we pledge ourselves to leave nothing undone on our part to make the calling here on their outward and homeward voyages of the German Lloyd's steamships a lucrative speculation.

4. That a committee, consisting of the proposer and seconded of resolutions, with power to add to their number, be called the "Transatlantic Packet Station Committee," be now formed to consider the best means to be adopted for carrying out the foregoing resolutions, and to communicate with the North German Lloyd's Co. on this important subject.

AGRICULTURAL STATISTICS OF IRELAND.—A substantial blue-book, principally composed of tables, and published lately, consists of the report of the Registrar-General of Ireland to the Lord Lieutenant for the year 1857. The total acreage under cultivation in 1847 was 5,559,117, being an increase of 105,570 over the preceding year. Of these 38·3 per cent. were occupied by oats, 23·3 by meadow and clover, 19·6 by potatoes, and 9·3 by wheat. Flax only occupies 1·8 per cent., and other crops appear to be cultivated in large quantities. The country which has, in the year under consideration, the greatest advance in the extent of its cultivated land, appears to be Cork, 13,976 acres out of the whole increase of 150,000 having been added to the cultivated land in that country since 1856. Mayo, Roscommon and Galway are the counties that have made the next greatest strides in advance, the increase in them being respectively 11,000, 11,800, and 10,000. The extent of cultivated land in several counties diminished in 1857, the diminution being greatest in Meath, where it amounted to 4,816 acres; and in Cavan, where it was 2,109 acres. A comparative statement of the cultivated acreage in Ireland and Scotland is also given in this report, the most noticeable feature being that the proportion which turnips in Scotland bear to those in Ireland approaches that which the Irish potatoes bear to the Scotch, the numbers being in Ireland 19·5 per cent. potatoes and 5·9 turnips, and in Scotland 13·4 turnips and 3·9 potatoes.

NATIONAL EDUCATION IN IRELAND.—The twenty-fourth report of the Commissioners of National Education in Ireland, for 1857, has appeared, in the shape of two blue books. The Commissioners say: On the 31st of December, 1856, we had 5,245 schools in operation, which had on their rolls, for the half year ended that date, 560,134 children; with an average daily attendance, for the same period, of 254,011 children. At the close of the year 1857, the number of schools in operation was 5,537, being an increase in the schools in operation of 92, for the year 1857, as compared with the year 1856, and an average daily attendance of 268,397 children for the same period, while the average number of children on the rolls, for the year, was 614,445. The increase in the average daily attendance of the year 1857, over that for the year 1856, amounts to 14,386 children, and which implies a corresponding increase of some 26,000 or 28,000 children in the average number on the rolls.

The number of applications brought under consideration for grants to new schools in the year 1857, was 592. To 264 of these were promised the requisite assistance, either for building or salaries or books. The remaining 128 applications were rejected for various reasons, of which official records are kept. The total amount of salaries, premiums and gratuities paid, in 1857, to the principal literary teachers of national schools, assistants paid monitors, work-mistresses, teachers of agricultural schools, evening schools, work-house schools, and organizing teachers, was

£126,413 15s. 3d., being an increase over the amount paid in the year 1856, of £8,191 7s. 4d.

WHO AND WHAT ARE THE NEAPOLITAN EXILES.—A LETTER FROM ONE WHO KNOWS THEM.—The following letter appeared in *The Weekly Register* of the 12th of March, and will, we have no doubt, be read with much interest. It is written by Mr. George Bowyer, a gentleman whose abilities as a writer on jurisprudence has obtained for him a world-wide reputation. His works are highly prized by the members of the legal profession in this country, and he is, we believe, justly classed with such men as Grotius, Kent, and others of like celebrity. He is thoroughly conversant with the subject on which he writes, and no one who knows him will question the veracity of his statements:—

March 10, 1859.

My Dear Sir—Some of your readers may perhaps desire information respecting Poerio and his friends, who have just landed at Cork, and I am therefore induced to write you a few lines on the subject.

In the first place, as Catholics, we have nothing whatever to do with the merits of their case, viewed as a mere question of law and politics; but, at the same time, no one can doubt that the strong prejudices entertained in this country against the King of Naples arises from his having given an asylum to the Holy Father at Gaeta, and from the zeal which he has shown for the Holy See and the Catholic religion. Thus Poerio and the others will no doubt be paraded before the British public as living proofs of the favorite theory that Catholic Sovereigns are necessarily cruel and tyrannical; and they will be made use of accordingly by the enemies of the Catholic religion to confirm all the prejudices of Englishmen against the True Faith of the Gospel. It behoves us, therefore, as Catholics—while we are so different a sort of persons from Poerio, the lawyer and orator. The present Poerio was forced upon the King at a time of disturbance, and held for two months the office of director of police at Naples. Afterwards he was tried and convicted of conspiracy. This is the whole history of the person who is now being paraded before the British public as the first class—by being confounded with the deceased Poerio, the orator of the Parliament of 1821. I entirely disbelieve the stories of the cruelties inflicted on him, because I have the evidence of trustworthy persons that those stories are untrue. And I know that Montesarchio—of which we have heard so much—where Poerio, Scialoja, &c., were confined, is not a "loathsome den," but a house belonging to the Marquis del Vasto, and sold by him to the Government. But at any rate those men were convicted of treason, and we must remember that the English Government showed no tenderness to Sir Smith O'Brien, and that in the Ionian islands, under the Lord High Commissioner Ward, that Government flogged, shot, and hanged numbers of Greek patriots for resisting its authority.

I must add a few words about the untimely end of the Neapolitan Constitution. The fact is, that it was destroyed, not by the King, as the revolutionary party would have you believe, but by the Lord High Commissioner Ward, that Government flogged, shot, and hanged numbers of Greek patriots for resisting its authority.

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Yours faithfully, GEORGE BOWYER.

ENGLAND.

A large meeting of the workmen of London was held in Hyde Park for the purpose of opposing the Government Reform Bill.

In the English House of Commons, on March 21, on the order for the second reading

of the representation of the People bill, made by the Chancellor of the Exchequer, Lord J. Russell moved as an amendment a resolution:

That it is neither just nor politic to interfere, in the manner proposed in this bill, with the freehold franchise as hitherto exercised in the counties in England and Wales; and that no re-adjustment of the franchise will satisfy this House or the country, which does not provide for a greater extension of the suffrage in cities and boroughs than is contemplated in the present measure.

After much discussion the debate was adjourned till March 22.

ROME.

According to advices from Rome to the 17th ult., General Grammat has again received a note from Cardinal Antonelli, requesting the immediate evacuation of the States of the Church by the French troops.

FRANCE.

The London Herald received the following from Paris:

The Five Powers have agreed to a Congress, but the basis and the extent of the discussions are not decided upon. It will be held in a neutral city, and the Hague is mentioned as the place.

The London Times of the 21st of March contains the following in its city article:

The announcement in the correspondence from Paris that the Emperor, having been informed of the ultimate resolutions of Austria, desires to recede by diplomatic help from his aggressive attitude, gave a general impulse to prices, which would probably have been still greater but for the question as to the way in which Sardinia is likely to submit to her disappointment. Should she be determined not to tolerate her desertion she has the power at any moment to upset the best efforts of the peace-makers; while, on the other hand, supposing her to remain quiet, the inference will be unavoidable that the change of course, will be merely temporary, until some new and less transparent pretext for war can be manufactured. Hence, until some actual reduction of armaments is witnessed, the public will not be drawn into any unhesitating manifestation of confidence.

The Paris correspondence of the London Times says:

Matters are looking brighter, both Austria and France appear more inclined towards a pacific solution of the present difficulty than previous to Lord Cowley's mission to Vienna. It is certain that the force which Austria now holds in readiness for imposing than what people generally thought that it was bound to be great; and that in case of a hostile move on the part of France, she would withdraw her force from the other parts of the empire, and pour them all into Lombardy.

AUSTRIA.

The Vienna correspondent of The London Times says:—Under all circumstances, as regards Italy, the danger is passing off for the present. It is a great point that the Emperor Napoleon seems well disposed, and so long as he remains so he has a right to be judged favorably.

We also find the following from the same correspondent:—

VIENNA, March 19, 1859.

Within the last few hours things have assumed a much more favorable appearance. Both France and Austria display a very conciliatory spirit. It is stated that there is to be a Congress in some neutral place.

A despatch from Vienna, dated 20th ult. says:—The Ost Deutsche Post warns the public not to place too much confidence in peaceful reports, and says that it is very doubtful whether a Congress of European Powers will be convoked.

The Imperial Law Gazette of the 16th of March contains a decree prohibiting the exportation of arms, gunpowder and sulphur to the United States.

SPAIN.

Mrs. Preston, the Minister of the United States to Spain, was received on the 17th by the Queen, in a private audience. In the name of President Buchanan he assured Her Majesty of the President's desire to maintain friendly relations with Spain, and expressed his own personal convictions that the general wish of the people of the United States was to preserve the bonds of friendship at present existing between the United States and Spain, and to do everything in their power to avoid any misunderstanding between the two countries. The Queen replied in terms flattering both to the United States and its Minister.

It was believed that the misunderstanding between Spain and Mexico had been nearly settled; but by a recent telegraphic dispatch from Madrid we learn that the government has given orders for a definitive settlement of the Mexican question; that an imposing squadron is being organized, and that great preparations for war are in progress.

A CITY OF THE DEAD.—GALVATY CEMETERY.—During the coming season, there is no doubt this Cemetery will be a place of much resort for the many thousands who are connected by ties of mournful interest with its silent occupants. Much has been done during the past few years, by the authorities, to improve the natural beauties of the ground, and make it still more an object of interest to visitors. We are much pleased to mark the improved taste evinced in its monumental structures. Here there are but few large monuments, as compared with larger and older Cemeteries, but these few will compare favorably, in point of architectural beauty, with any like number. It is not always we see in new cemeteries such good taste exhibited in the selection of designs. There are many reasons for this; not unfrequently the stone-cutter recommends his work simply because he has it on hand, ready for sale, and without inquiring into its appropriateness; and again, in the absence of any guide, the purchaser is liable to fall into the common error, that it matters not what the design be, so long as the marble is well worked up and presents a finished appearance. We would also suggest to lot owners the bad taste in ordering copies of monuments already erected either in Calvary or adjacent cemeteries. This fault is apparent in many of the headstones erected in Calvary. In some instances we see two or three headstones richly ornamented and of the same design, in close proximity to each other. A correct idea expressed in marble may be very beautiful, but by too frequent imitation it destroys the charm of the original, and ultimately raises feelings in the beholder, the reverse of those desired. Prominent among the monuments on Calvary is one which we refer to as being very appropriate; we refer to the tomb erected to the late Edward Dunigan. The artist has chosen the Grecian style of architecture as being the most simple and affording the most chaste effects. A massive pedestal, resting on a base of granite, and surmounted by a capital beautifully enriched with acanthus leaves, compose the heavier portions of the work, while a fine cross, with a wreath of flowers encircling it, gives an elegant and artistic finish. On the front of the pedestal is executed a medallion of the deceased. The likeness is good, and we recognised it immediately. On the obverse side the artist has introduced a collection of books—our, a Bible, is open at the title page, upon which we read, "The Holy Bible, with notes by the Rev. Geo. Leo Haydock. New York: Edward Dunigan. 1852." This rests upon some prayer books that are in turn supported by a bracket formed of a maltese cross and palm leaves. As this cross is the emblem of the Episcopacy the design of the artist indicates that the books to be supported by its approbation. The palm leaf, being an emblem of peace, that they teach peace and good will. The design and execution reflect credit on the artist, who, by referring to the names on the base, we find are Messrs. Power & Draddy of our city. There are other monuments in the grounds deserving of more than a passing notice; but, as we have already carried this beyond our limits, we will have to omit any mention of them until some future occasion.

It is to be hoped that the monuments to be erected in the cemetery will continue to exhibit the same marked improvement in their construction. In this age of wealth and refinement, we should not forget to cultivate the art of monumental sculpture. Nearly all the cemeteries and mortuary chapels of the cities of Europe can boast of their beautiful works of art, memorials of affection and respect for departed worth and virtue, and we see no reason why our cemeteries should not become in time equally interesting. We possess the wealth and the desire to expend it in this laudable manner, and it is only necessary we should guard against the common error of supplying the place of appropriate monuments with huge blocks of marble or granite.

[Advertisement.]

KNOX.—Buy your Spring Hat at Knox's, corner of Broadway and Fulton street. The reasons why you should do so:

He makes a durable Hat.
He has taste, energy and skill.
He uses the best materials.
He employs the most skillful workmen.
He is satisfied with trifling profits.
His Hats wear well, look well, and are of unrivalled excellence.
Four Dollars spent with Knox will give you more gratification than double that sum at any other Hat establishment.

The city of London covers sixty-three acres of ground, and contains ninety-eight parishes, which are divided into three districts for the relief of the poor, four medical districts, and five districts for registration. The number of paupers is about 2,730, and the value of rateable property, above £1,175,000.

COSSACKS.—The name of Cossacks is taken from the Slavonic word Koss (scythe). The Russian peasants used to go to war, for want of arms, with their scythes, for which they were named cossacks—scythemens.

CONTINUED FROM THIRD PAGE.

exercise when he believes it a sin so to do, and thus makes the repetition a mere lip service, but taking the name of God in vain?

Again, you require a child to say in one breath—"Honor thy father and mother that thy days may be long in the land which the Lord thy God giveth thee." And then when the child refuses to repeat the commandments because his father has forbidden him, you say "what has your father got to do with this school." You teach him one moment to obey his parents, and the next whip him thirty times with a rattan because he will not disobey them! *Oh the folly and the crime of it.*

If parents do not send children to school there is authority by this and a subsequent statute, to send them to Deer Island, or to any other place of confinement. Now with that compulsion upon a parent to send a child to school, there is another regulation, that if a child like Wall goes to school and obeys his father, he shall be whipped thirty minutes. If he does not go to school he goes to Deer Island. So a Catholic boy has Deer Island on one side, and a ratnapping on the other.

The counsel who has argued this case so elaborately for the defence, came late in the course of his remarks to consider the Ten Commandments, and to lay great stress upon the assumed triviality of the Catholics having committed the same offence as the Protestants. Now, may it please your Honor, this matter of conscience is not a matter for philosophers nor for astute lawyers to judge, conscientious convictions being alike to educated and to uneducated people, and the more uneducated the person, the still more dangerous the error of conscience being to him. For there is, of all things on earth, nothing so bad, nothing so deleterious to public or private welfare, as an uneducated conscience. It was not consonant with my own feelings, nor those of my associate, to go into a discussion of the constitutional questions raised by the counsel for the defence, who was content to them—and not having the time to devote to the long research which a proper discussion of those large questions of civil and religious liberty would require. If any evil consequences then grow out of this case, I repeat to your Honor, as a matter of justice to the counsel for the defence, that I am not to be held responsible for it. I leave the conduct, either of Wall, the boy Wall, his counsel, or furthermore, from the conduct of his priest, Father Wigot, himself.

Let me to oppose a case. Father Wiget had in his church, on that Sunday, 900 scholars. Suppose that 500 of those scholars went to another school, and that school happened to be the Mayhew School. Suppose that 400 of these scholars went to the Elliot School. Suppose that in that Mayhew School, where there are 500 boys who listened to the same teaching from Father Wiget that the boy Wall did, there has been nothing but peace and harmony from the beginning. May I be allowed to state to your Honor as a matter of fact, that that is the precise case here.

OF the 900 boys who heard Father Wigot's teaching, 500 are in the Mayhew School, and there has not been one act of disturbance or disobedience in that school. Does the disturbance come there from "this dark and dangerous power." There is no dark and dangerous power, but there is a great deal of light in the school, the teachers, the Elliot School. The master and assistants of the Mayhew School, as I happen to know, do not want the boys there about their religion. There is not a "schoolma'am" there, who, when a boy has repeated the first verse of the Ten Commandments, turns round and says to him, "Does it hurt you? What was the purpose of Miss Shepard when she said that to the boy? Wall! What was the purpose of the boy? Was it physical system, his vocal organs? No, she intended to insult him, and insult his religion. That was the purpose she had, and there you see the intent cropping out, which has made this whole difficulty.

My brother has had a great deal to say about Irishmen. He has had a great deal to say about people who came from Europe. He has a great deal to say about the glories and imperial destinies of our own country. He has told us what these people receive when they come to this land. They do receive much; but when they came here, they had reason to think they came to a land of civil and religious liberty. They were told that they would see what our fathers gave to the world when some years ago Sir Robert Keir, an Englishman, and a Protestant, sent to Western Europe, as travelling Bachelor of Cambridge, to make examination of the condition of the poorer classes, and of the schools in Catholic countries, in which he makes this significant report: that, taking as the countries of Europe, and considering the number of the school-houses to the inhabitants, the Catholics have the advantage. The students, the advantages of education, Catholic France is first, while Protestant England is last on the list. Then he goes on and makes it apparent that in Catholic Austria, Protestants have entire freedom of religious education. It is a conspicuous fact in public history, about which my brother could have known if he had spent a little time in examining the question, that in Catholic Austria there are no schools, but that the Protestant clergy-men teach their children in religious exercises. We have announced by the last steamer even this fact, that the Emperor of Austria, the sovereign of the most ultra Catholic

country of all Europe, has presented the Protestants of the country a lot of land upon which to build a Protestant school-house. While here, in the Protestant Commonwealth of Massachusetts, we not only will not give Catholics a piece of ground to build a school-house upon, but we will not let them respect and reverence their own religion in the school-houses which they help to build.

The counsel for the defence, in his elaborate argument, saw fit to enlarge upon the advantages to this Commonwealth, and to every Christian community, of the Bible. I take it that nobody denies that, and that nobody thinks of denying it. He went on to enlarge upon the Protestant Bible, and to compare it with the Douay version of the Bible. He averred that there was the purpose, not to introduce the Douay Bible into the schools of the Commonwealth, but to drive out every Bible. I wish to answer that suggestion, so far as I am concerned, by a word which is expressed in a monosyllable.

There is intimation in his argument that the Catholic Church had no belief in the Bible; that they do not want the Bible preserved. Where, may it please your Honor, where did we get our Protestant Bible? Where did we get this King James version of the Bible? Where would have been the sacred manuscripts from which it is made, if it had not been for the Roman Catholic Church? Where would have been those priceless treasures, had it not been for the pious Monks, who spent years in copying them for preservation? Before the Protestant Bible was translated or brought into circulation, there were hundreds of versions of the Bible already in existence.

Cuvier, the great naturalist, says that whatever else may be said of the Catholic Church, it preserved the Christian Scriptures during the darkness of the middle ages. My brother talks as though there was a conspiracy among the Catholics and the Protestants to keep their misal, their whole service are made up from the Bible. They would have no worship were it not for that Bible. If the counsel will go to any of the Catholic booksellers and will make inquiry, he will find that the Catholic booksellers publish and sell in the United States in proportion to the population of Catholics and of Protestants, as many Catholic booksellers. And yet we are told there is a dark power endeavoring to drive the Bible from the Commonwealth? The Bible is the foundation of that Church. I happen to have in my hand an article in *The Christian Examiner*, an ultra Protestant Magazine, published in New York, the capital of this city, a Protestant by birth and education, who has devoted much time to the subject of different editions of the Bible, and who makes abounding refutation of the absurd assumptions of the counsel upon the other side. It is unjust to say that the Catholic Church does not recognize and protect the Bible, that holy book, which is the foundation of their faith. I have meditated in cells, around which my scholars have wreathed commentaries of priceless value, and from which virgins and monks have chanted in the breathless hours of midnight; the Bible, that gem of matchless price reflecting the might, the sweetness, the anarchy of the Bible! That noblest, the greatest dearest of books!

My brother, in the course of his argument, had a great deal to say, commencing with George Washington and coming down to the day of the Know Nothing organization—an unfortunate association, as I think—had a great deal to say about opinions—of the great men of the republic who have passed the narrow pathway which separates the known from the unknown. He laid much stress upon those undying words of the great statesman who sleeps by the side of the Pilgrims upon the sounding shores of Marshfield.

If the counsel intended to adduce his great name in this case, by way of any rebuke to the ground which we have taken, it was not only ill-judged, but illogical. I can only say that every word I ever read that Mr. Webster ever uttered in relation to the Bible, I would have written in characters of living light, all over the Commonwealth of Massachusetts, and I am ready to assent to them, line by line. But a suggestion is made in connection with the Girard Will case, and although Mr. Webster then uttered those sentiments he lost his case. I can comprehend Court deciding the case against him, but perhaps his remarks were not pertinent to the matter before the Court. So the remarks of the gentleman here are not pertinent. The question is this simple question, whether the respondent did unlawfully beat the boy Wall?

I am proud of my noble, manly, generous Protestant faith, and by reason of my confidence in its strength I am not afraid of that other faith of which mine is in a Christian sense, but an offshoot, and which starts from the same foundation stone; I am not afraid to see in our busy streets, nor upon the boundless domain of the United States beyond the Mississippi those Catholic Churches rise, which bear upon their tallest spires and towers that symbol of a living God and of an undying faith. If my brother will but pass into that Indian country, unvisited by the foot of other white men, unvisited by Protestant missionaries, he will find there among those Indians the little chapel with the cross; he will find the impressive ceremonies of the Catholic Church; he will find that intelligent, educated members of the Society of Jesus have been distributing this blessed Bible

of inspiration, and laboring there for years to convert the red men to the Gospel of Christ. If I had time I would like to discuss the subject of how successful has been the care and culture of the Jesuits over the Indians.

The counsel for the defence alludes to Father Wiget as a foreigner—a man unaccustomed to republican institutions. Now it is proper to say that this priest has been in the United States these many years, and that he comes from a canton in Switzerland, which has been a republic for 500 years.

When the country goes so dishonoring remarks about the Jesuits and the dark power at St. Mary's, does he happen to know who is the head of that parish of St. Mary's—that venerable, pious, pains-taking man, one of the most estimable that it has ever been my fortune to meet; who has attested his devotion to the United States in every manner in which patriotism can be put to the test. When my brother arraigns that man does he know that among a flock of his own birds were contending upon a rocky cliff, left to the church, and volunteered as a humble minister of the Gospel, to follow our victorious troops and bestow upon them the blessings of that Bible which my brother now says the Catholics would drive out of Massachusetts.

Sir, is this Father McElroy, who so followed the flag of his country, with the Bible in one hand and the cross in the other, to be brought into a court-room and arraigned for want of patriotism and fealty to our great republic?

In conclusion, I desire to say that we have proved the assault and battery, by Cook, beyond possibility of question. There is no denial of the fact of the beating, whipping, wounding and scourging; and the question is whither, as McLauren F. Cook did beat Thomas J. Wall with a rattan stick, as set forth in the complaint, that beating was lawful or unlawful?

FALLING STARS.—Among the communications just received by the Academy of Sciences, there is one by the Abbe Leconte, on the number and appearance of the falling stars observed at the usual period in November last. The observations took place at the seminary of Bonne Esperance (Hainault), from the 4th to the 13th of November inclusively. It is well known that of late years the phenomenon had been on the decline, so that it need not excite surprise that in the present instance the total number of falling stars observed did not exceed forty-three; nevertheless, M. Leconte is of opinion that their number will increase again in future years, chiefly because he could at this time distinctly see that they proceeded from centres in the heavens. One of these centres was situated in the constellation of Leo, but the most conspicuous of all was situated in the hind paw of Ursa Major. Some of the meteors, instead of meriting the name of falling stars, had an upward motion. On the 13th a falling star with a luminous tail was remarked; it was of the first magnitude, perfectly white, and equal to Jupiter in brilliancy. It descended rapidly in a straight line from a point situated somewhat to the south of Alula of Ursa-Major. Both the star and its tail disappeared for an instant, but immediately after appeared more luminous than ever, and then gradually went out, the central portion being the last to vanish.

UTILITY OF THE GOAT TO MAN.—Few animals, when properly treated, are more useful to man; and though it never can answer to breed the goat in districts which will carry sheep, in rocky and woody countries it is invaluable. The pillow of goats' hair that supported the head of the image with which Michael deceived the messengers of Saul, when he sought David's life, will occur to every one; and Pennant thinks that the variety which furnished it was the goat of Angora. In the days of wigs, the hair of the common domestic goat of this country was in high request, and the whitest were made of it. The best hair for this purpose was selected from that which grew on the haunches, where it is longest and thickest. In Pennant's time, a good skin, well haired, was sold for a guinea; though a skin of bad hue, and so yellow as to baffle the barber's skill to bleach, did not fetch above eighteen pence or two shillings. Goats' hair is at present used in the manufacture of wigs for the dignitaries of the church and the members of the bar and the bench. The skin, particularly that of the kid, is of high importance to the glove manufacturer; it is also said to take a dye better than most others. The horns are useful for knife-handles; and the suet, it is alleged, makes candles far superior in whiteness and goodness to those made from that of the sheep or the ox, and, according to Pennant, brings a much greater price in the market. The medical properties of goats' milk and whey have been highly extolled; and the cheese is much valued in some mountainous countries.

EXCITING TIMES IN NICARAGUA.

The Transit Made Free to all Nations.

The Northern Light, which arrived at this port March 30, brought very important news from Nicaragua. It appears from this that the American Transit Company is entirely abandoned, their property seized, their bridges burned down, their employees scattered, and some of their members imprisoned. Anticipating another filibuster invasion President Martinez had placed spies round the coast, to give timely notice of the appearance of anything suspicious. At this inopportune moment the U. S. sloop-of-war Decatur appeared off San Juan del Sur, and sent her boats ashore for water. The spies in alarm hastened to the President with the intelligence that the country was overrun with armed filibusters. Nicaragua was aroused; martial law was proclaimed, forces mustered, and the President, placing himself at the head of his troops, marched to meet the invaders. When the fact became known that it was an American man-of-war, and not a filibuster, Martinez issued a proclamation, in which he thanked the people for their alacrity in taking up arms to defend their country, and expressed his opinion that their enthusiasm on this occasion would have a very encouraging effect on future filibustering expeditions. Two vessels were seized—one the lake boat "Cass-Yrisarri," was ordered to place herself under the guns of Fort San Carlos, twenty-seven miles from Toro Rapids, where she then lay. This the captain having refused to do, the boat was taken. The other vessel, the Catherine Maria, was also seized, and on it the Nicaraguan flag was hoisted.

The Government of Nicaragua has opened the Transit Route to the world, and declares that no country shall hereafter have the monopoly of it. The following is the decree:

The Senate Chamber of the Republic of Nicaragua decree:—

Art. 1. The Transit route over the Isthmus of Nicaragua is free for all nations; consequently there is not recognized or permitted over it a monopoly in favor of any person or company.

Art. 2. The disembarkation and transportation of troops, arms and munitions of war cannot be permitted, except in accordance with a treaty stipulation to that effect with the republic.

Art. 3. The government will regulate the manner of making the transit effective, consulting the security and convenience of the republic.

Art. 4. The government will also take upon itself the imposition of a charge for transportation moderate and equal for all nations.

Art. 5. This decree shall not be construed in any manner so as to be an obstacle to the opening of the interoceanic maritime canal.

Given at Nicaragua, in the Hall of the Chamber of Deputies, February 26, 1859.

They have not only rejected the Cass-Yrisarri treaty but they have concluded one with England—the Onseley treaty; with Sardinia they have also entered into a treaty, and they are on the eve of another with France. It is the received opinion that Nicaragua has placed herself under the joint protection of these three Powers, or rather that these Powers have decided to form themselves into a joint protectorate for her pretended welfare and their own interests.

ADDITIONAL PARTICULARS.—We learn by latest advices from Washington, that in view of the news from Nicaragua great preparations are going forward in our Navy Yards and the following vessels have received orders to be ready for service at a moment's notice—the Lancaster, Hartford, San Jacinto, Constellation, John Adams, Levant, Portsmouth, Mohagan, Wyoming, Narragansetts. The newly appointed Consul at San Juan del Sur carries out despatches to General Lamar, Commodore McCluney of the Home Squadron, and also to Commodore Long of the Pacific Squadron, and it is rumored that the tone of these despatches is positive and decided.

A CHINESE PAINTER.—A Chinese who was present at the martyrdom of a Christian missionary, was so struck with the firmness with which he died for his faith, that he himself became a Christian. He made his way to Europe, went to Rome, and studied painting. He has been successful as an artist, and there in now in the Church of St. Guillaume, a fine picture by his hand, well designed and strongly colored. The subject is "The Death of the Christian Missionary," to which he was a witness, and which changed his faith and his life.

Jews in America.—Upon the authority of the last census of the United States, it is stated that there are about 700,000 Jews residing in the United States, out of which number only one was registered as a farmer.

METROPOLITAN RECORD.

JOHN MULLALLY.....Editor and Proprietor.

It will be the object of this Journal to supply the Catholic portion of the community with the important and interesting news of the Catholic world, and particularly with information in regard to events and occurrences connected with the Church in the United States.

It is designed to make *THE RECORD* a good and desirable family journal, and it will, therefore, contain a great variety of useful, interesting, and instructive reading matter. Its readers will also be duly informed of the progress of events in the secular as well as the religious world.

The progress of Catholic Educational Institutions will meet with that attention to which they are entitled by their importance. Church Dedications occurring in and about the city of New York, will be fully and accurately reported.

Due care and attention will be given to the Literary Department, and new publications reviewed or noticed, as their character and pretensions may deserve. Each number will contain one or two stories; and it will be the design of the Editor to make its Miscellaneous reading both entertaining and instructive.

The editorial columns will be devoted to a discussion of the prominent topics of the day, and all other subjects that properly come within the scope of such a Journal. No part will be taken in political controversy, nor in the disputes between partisan politicians.

The business department will be carried on with that strict attention to all its details, without which no paper can expect to succeed, no matter how liberally supported, or how ably conducted; and all the business transactions of the establishment will be conducted on a cash basis.

In conclusion, the Editor refers with pride and pleasure to the following letter of approval from the Most Rev. Archbishop of New York.

New York, Nov. 8, 1858.

"DEAR SIR: I have read carefully your plan of a Catholic paper, and I will, therefore, contain a great variety of useful, interesting, and instructive reading matter. Its readers will also be duly informed of the progress of events in the secular as well as the religious world.

"Yours faithfully, in Christ,
+ JOHN, Archbishop of New York."

This Journal will be published weekly at No. 371 Broadway, and delivered to city and mail subscribers on the following terms:

Price per year served by carrier..... \$3 00
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Price per copy, for cash or by order..... 10 00
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For a transient advertisement..... 5 cents per line.

To yearly advertisers..... 5 cents per line.

No paper will be sent till the receipt of the subscription.

All orders sent to the Publication Office, No. 371 Broadway, will be promptly attended to.

ED. DIXON & SONS
(JAMES B. KIRKE), Publishers.

NEW YORK, APRIL 9, 1859.

THE ACTUAL TRIALS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

The trials to which the Church of God has been always exposed, and against which it is her province to struggle, are not a surprise to those who remember that this in the very language of her Divine Founder, was to be her history in the world. The incredulity of Jews, the cruelty of Pagans, the power of an idolatrous empire, the apostasy of faithless men of her own communion, the heresies which they introduced into the world, and the consequences of all these, have furnished the evidences of a perpetual struggle between Christ and anti-Christ, the end of which is not yet. Still the Church has survived everything else; she has witnessed the fulfillment of prophecies with regard to the Jews; she has witnessed the weak and ignominious downfall of the pagan empire of Rome; she has witnessed the melancholy end of all apostates, and the ineffectual results of heresies. In one respect it may be said that she was present at their birth, and looked upon their grave. Nevertheless, all these trials God has permitted as the tests and ordeals by which it should be known in all the earth that the Church is His work, and cannot be overthrown. She has borne the cross, and while she bore the cross she carried the good tidings of salvation to every nation and to every people. Some believed and some did not believe; but she thus established as her own prerogative the fact that she was, and by right ought to be called, the Catholic Church of Christ. She extended her holy mission from the first discovery of the American continent, into the countries of which it is composed. In the United States even, she has made her impression through the labors of her missionaries acting upon the inhabitants, either savage or civilized, and in addition to this, she has by emigration acquired a certain position as a religious denomination in the land. We do not now

allude to the intolerant laws which a human but bad policy had enacted in order to exclude her forever from the old States of this confederation. They have been repealed for the most part, but the spirit which prompted their enactment still lives. The antagonism to the Church of Christ which was from the beginning, is the same at all times. Its mode of operation varies with circumstances, but the ultimate end is never lost sight of: it is to oppose the Lord and His Christ.

These reflections are suggested to us at this moment in consequence of what we see passing around us. Men have been stirred up from the depths of humanity by the exaggerated story of a Jewish child, who, having been baptized, and having with sufficient reason adhered to the obligations of that baptism, has been taken from the custody of his Jewish parents and brought under the protection of the laws of the country in which he was born. His name is Mortara; but if the feelings which this single case has excited could be extended to a much larger number of children, each quite as precious as this solitary Mortara, how many of that description could be counted in the city of New York, who are kidnapped not by any express law of the supreme Government, but by a graduated process of craft, hypocrisy, and ingenious guises of benevolence, under which, from one stage to another, they are taken from the protection, if not of their parents, at least of their natural relatives and transported to a region in which they, of necessity, must forget their origin, their religion, their relatives, and even their own names.

Many cases of this kind have come under our notice, but there is one that is quite recent in our recollection. The parties above referred to have contrived to obtain, from time to time, some slight enactment from the Legislature, constituting, when taken together, a scale or process by which innocent, or, perchance, destitute Catholic children fall into the snare and are disposed of as described. A widow with three children, living poorly indeed, but yet in a wealthy neighborhood, had been aided from time to time by a benevolent Protestant lady not far from her humble dwelling. On a recent occasion this lady sent a message thrice repeated to the poor woman to send her little daughter with a basket for cold victuals. It would have been easy for the benevolent lady to have sent the cold victuals herself; but it was only on the third request that the child went, and that her wish was complied with. The basket was stored with the offered provisions. Although the distance between the two abodes was not great, the child, on returning to her poor mother, was accosted by a lady in black, who, according to the natural explanation of the circumstances, would appear to have been in waiting for the opportunity. The child did not return to her mother. There may have been promises of sweetmeats and of calico dresses on the part of the lady in black. At all events the child did not return; but appears to have been transferred to a policeman, it being forbidden by law for beggar children—and cold victuals in the basket is a certain symptom of that character—to be found in the streets. The policeman brought the child to the police station, and the dignitary there presiding committed her as a vagrant to one of the receiving houses in the process of kidnapping to which we have alluded. In the meantime, as may be supposed, the poor mother was distracted. Inquiry was instituted; another officer of the law became interested in the question and remonstrated vigorously with the magistrate on the injustice and barbarism of the proceeding. Owing to this controversy between the two magistrates the unfortunate child was

finally discovered in the receiving house to which we have referred. The law had been so ingeniously arranged that if twenty-four hours more had elapsed before the discovery she would have been beyond ransom. She had been nine days absent; if the tenth day had passed she would have been transferred to the House of Refuge, where there is a law for such cases made and provided. She would then, in all probability, have had her name changed and be forwarded, according to system, among one of the batches that are sent, from time to time, from New York and other eastern cities to the West.

She was released, however, and those alone who witnessed the scene between her and her distracted mother when they met could give a description of it, if that were possible.

This is one of the cases which occur constantly in New York and other eastern cities; but this alone establishes the disproportion of sympathy entertained by the public as between Jews and Catholics. Mortara, indeed! Who can tell the number of Catholic Mortaras that are surreptitiously snatched from their relatives, from the memory of their kindred, especially from their creed, and their country, whether in Europe or America, and even from the possible inheritance that might one day reach them, if they could be identified according to their lineal descent. But our kidnappers, what with law, and what with philanthropy, take the cruel precaution to change even their names, lest, perchance, at a future time they might remember who they are and whence is their derivation.

This is a great calamity, to which the Catholic people ought not to be insensible.

Neither is this the only calamity which they appear destined to suffer. We all know the innate hostility to the Catholic religion that is entertained, and even legalized in our system of public schools. The evidences were sufficiently patent before, but the recent outrages of that innate spirit in the Elliot School of Boston, have left no possibility of doubt on the subject. There a boy had his hand beaten almost to jelly by a teacher acting in the name of public authority, so much so that it was necessary to immerse it in cold water to reduce the swelling. We understand that a gold medal has been voted to him by other Catholic boys in this city. This is all very well, but it can hardly be imagined that any gold medal will ever be to him so strong a memorial of, and so tying a bond to, his religion, as the hand from which he can never separate himself—"the martyred hand," we may call it.

While these things are going on around us we are still afflicted by the attempt, even of Catholic writers, to justify this Protestant public school system. They acknowledge, indeed, that it is not all that it might be; but they insidiously suggest that our feeble efforts to create Catholic schools are a failure; not because they are hostile to religion, but because, forsooth, they are not equal to the public schools in appointments of globes and maps and all the appurtenances which the public treasury can easily supply. This reasoning is insidious and "non-Catholic." Those who advocate this dangerous theory might as well institute a comparison between the Catholic and Protestant churches of Great Britain; according to the drift of their logic, because the Protestant church is more genteel, better supplied, attended by more refined people than the Catholic, therefore, the Catholics would do better to become genteel also. Our fathers, who were martyrs in their day, did not think so; neither do we now. It is almost cruel for any writer or orator to institute a comparison between our Catholic schools and those that are supported by the State. By the obligation of law we are compelled to contribute in proportion to our numbers for the support

of these public schools, and then, when we cannot derive anything in return from them except what tends to the destruction of our religion, and when, under these circumstances, we make private contributions, noble and generous as they are, with what face can any Catholic presume to censure our zeal and our efforts simply because we cannot rival in all respects an educational system which has the public treasury to support it?

The theory which adopts this system can hardly aspire even to what might be called, if such a thing were possible, the dignity of sophistry. It is a delusion and a snare, and Catholics should be on their guard against it. The urgency on the Catholic body, clergy and laity, is to provide as best they can for the orthodox training of the children whom God has placed in their charge. Nero assailed the church in one way, and he succeeded partially; the system to which we have referred assails it in another, and it has succeeded to some extent in like manner; but it ought not to have the countenance of any Catholic writer or orator. Let the responsibility of such injustice, whether in former, or in the present times, rest exclusively upon its own authors.

THE LEGAL AND MORAL ASPECTS OF CRIME.

During the past month crime has increased to a fearful extent, and hardly a day passes that is not marked by one or more murders. The city of New York was never more distinguished than she is at present for the bad pre-eminence to which she has attained on the criminal calendar. Morning after morning we are presented with a stabbing, a shooting, or a poisoning case, and this, too, despite of the fact that there are now in the City Prison men against whom the last penalty of the law has been pronounced. In fact, from the indications which are presented by the spirit of violence and lawlessness that reigns supreme in our midst, it would seem as if the law had lost all its force and the authority of its officers were but a name. Hardly a quarrel takes place in which resort is not had to deadly weapons by either or both of the disputants, and frequently with the most fatal effect. Life appears to be a matter of but little consideration, and the fact that within the past few months about twenty murders have been committed in this and a few other cities, argues an utter want of efficiency in our laws and our law officers, and an apparent indifference on the part of the people to the manner in which the first are administered, and the second discharge their official duties. In no other civilized country is less protection afforded to life and property, and in none certainly are crimes of this character committed with more impunity. We have grown familiar, through the public press, with cases of murder, and so frequent have they become that to pass a week in New York without hearing of one or an attempt at one is a subject for wonder.

There is a class of philosophers in our midst who undertake to account for the frequency and number of these crimes on natural grounds, apart from the moral aspects involved and the consideration of the immediate causes by which they are produced. They will tell you that it is not a question of morality at all, but one of an entirely different nature—that we must expect these things on account of the peculiar conformation of the minds of some men, which predisposes them to crimes of this character; that all which is wanting is the occasion for their commission, and when this is presented they are as sure to occur as the night is to follow the day. Then there are others, again, with a sort of vague theory, according to which they argue that crimes of this kind prevail at some

seasons more than at others, when they become epidemic like certain diseases. It is almost needless to say that the recognition or admission of theories of this kind would have the effect of rendering the criminal an unaccountable and irresponsible being, a mere machine, acting under an impulse which it could not control. This ought certainly to be the conclusion at which we should arrive from this view of the subject; but we must look to other causes for the results to which we have alluded, for the confounding of immorality and mental insanity, or what amounts to the same thing, the inability of some minds to resist a tendency to commit murder or other crime, would deprive the law and the law-maker of all their force.

In the case of some criminals the plea of insanity has been presented, and in many instances successfully, but no lawyer in his senses would ever think of basing his defense upon theories like those we have stated. Insanity must be proved before the plea can be admitted in extenuation. The question of morality did not enter into the framing or enactment of our criminal code, which was designed with the simple view of protecting life and property. This is as it should be, for properly speaking the community or the State has nothing to do with morality, but it is a matter with which society in the various forms through which its opinion speaks, or its influence is felt, has to do. The want of a proper religious education and training, and the absorption of the mind in material pursuits, are among the most prolific causes of crime, and so long as such a want exists, so long must crime continue to increase. It has been often said that we are essentially a religious people, but the religion of the great majority wants that positive element which authoritative teaching only can bestow. Although the unjustifiable taking of life is the greatest crime recognized by human law it is not in our opinion the worst that is perpetrated. Murder may be committed under temporary excitement, or under a strong sense of injury by a man who is, perhaps, free from many of those crimes and vices that tend so much to degrade and demoralize a people. It is that class of crimes of which society takes no cognizance, or rather which society tolerates, that are most corrupting in their tendencies and that the law cannot reach, for the reason, as we have said, that law has nothing to do with crime so long as it does not take a form that affects the peace of society or the legal rights of the people. A positive religion in the proper sense of the term—a religion that receives its mission from the highest authority—a religion that is fixed and unchangeable; that is not affected by the so-called revolutions of the material world; and that is as immutable as the very Being from whom it comes—it is only such a religion that can elevate and purify the moral tone of society, and that when society has become almost hopelessly depraved can redeem it from the vices with which it is beset.

ONE STATE THAT HAS PUT A STOP TO KIDNAPPING AND PROSELYTIZING.

We learn from The Louisville Guardian that the Legislature of Missouri has passed a law which puts a stop to the kidnapping and proselytizing propensities of the managers of the House of Refuge in that State. In regard to its action in this case the same Journal remarks that "it is a consoling sign of the times to find a Legislature disposed to do justice where Catholics and Catholic interest are concerned." We would perhaps be inclined to concur in this expression of hope with The Guardian were it not for the recent outrage committed on the constitutional rights of Catholics in the Boston school, the particulars of which must certainly have reached Louisville by

this time. Here in New York the system of proselytizing is carried on by societies, if not under the special approbation of our law makers, at least under a system so cunningly devised that the children of Catholic parents have not only been spirited away, but have been withheld from those parents by the strong arm of the law. The agents in these kidnapping and proselytizing cases are so-called benevolent institutions, but under these titles they conceal a spirit of intolerance and sectarian prejudice utterly at variance with their profession of charity. People may talk about the religious liberty that is secured by law, but while such things can be done with impunity and under the sanction of the law itself, while children can be cruelly and inhumanly punished for refusing to comply with the unjust and unconstitutional demands of a proselytizing Board of Education, we cannot be said to be in the full and unrestrained enjoyment of liberty of conscience, or of the ordinary civil rights of American citizenship.

The Boston School case has brought out a fact which we believe was not generally known, that five of the members of the Board of Education, or by what other name it is called, are ministers of various religious denominations. We need hardly say that there are no Catholic clergymen among its members, for independent of the fact that Catholic priests do not hold office, the liberty-loving people of Boston were so shocked in all their Puritanic sensibilities even by a proposal that Catholics should have proportionate representation in that body, that they might make the attempt to deprive the Catholics of whatever civil and religious rights they possess. We are glad to see that the State of Missouri has taken the initiative in this matter, and we trust the day is not far distant when a similar law will be adopted in New York. It is high time that such insidious designs upon the religious freedom of Catholic children, and against the authority and rights of Catholic parents, should be stopped by legal enactment.

We know of no form of intolerance which is so contemptible as that which seeks to propagate its peculiar religious principles under the veil of charity, and which takes advantage of the necessities and destitution of the poor to force upon them a religion in which they do not and cannot believe. Invest these proselytizing societies with all the power of the law, and they will not hesitate to employ it in the furtherance of their designs. For our part, we see no difference between the spirit that actuates them and the religious intolerance of Sweden and Norway, about which the Protestant religious press has had but little or nothing to say.

EFFECTS OF A EUROPEAN WAR ON THE UNITED STATES.—The old saying that "it is an ill wind blows nobody good" is especially applicable to the case of the threatened war in Europe. The effect upon this country would, in a material point of view, be most beneficial, no matter how much we might regret the disastrous consequences to the various nations involved in the war. There would be an increased demand for our breadstuffs, and a new impulse would be given to our manufactures. While at the end of such a contest as that predicted, Europe must be almost completely prostrated in all her great industrial branches, the United States would have all the advantages which only a long-continued peace can bestow. Our policy is not that of war—we are not an aggressive nation, and in this respect are wholly unlike the governments of the Old World. Feeling and knowing this, it should be our aim, as a people, always to cultivate peaceful relations, and when we take up the sword it should only be in defense of our own people and our own interests.

CATHOLIC INTELLIGENCE.

FOREIGN.

INTERESTING INTERVIEW BETWEEN THE POPE AND AN ABYSSINIAN PRINCE.—ABJURATION OF HERESY BY THE LATTER.—The following exceedingly interesting account of an interview between the Holy Father and an Abyssinian Prince, is translated from a letter in The Univers, dated Rome, March 8.

On the 25th of February last Prince Giorgis, accompanied by the Rev. Father Emmanou and a young attendant on the Prince, all three Abyssinians, were introduced by their interpreter, the Rev. Don Joseph Sapeto, Apostolic Missionary to the Holy Father, in order to lay to the Holy Father, kneeling himself with his hands joined in prayer, the King of Tigris and Semien, in Abyssinia. This is the first occasion on which an Ethiopian Sovereign has performed such a solemn act of Catholic faith and devotion towards the Vicar of Jesus Christ; for Susenios, Emperor of Ethiopia, who in the year 1523 conformed to the Catholic faith, counted himself with placing his confession of faith in the hands of the Rev. Father Paez, with orders to make it known at Rome. We ourselves have witnessed the impression that this fact has produced upon the Pontifical household, and we owe to the kindness of the Rev. Father Joseph Sapeto, usually followed by him, the presence of these messengers with the Holy Father. We ourselves have, thanks to the great kindness of the interpreter, several times seen the Prince Giorgis and the Prince Emmanou, and have conversed with them, and have been charmed with their piety and dignified manner. Prince Giorgis is a young man of from nineteen to twenty years of age; his intelligent and thoughtful countenance is copper colored, his features are handsome and refined. He is tall and graceful in appearance. His breast is covered by a scarlet waistcoat bordered with silk; his white breeches, embroidered with gold, are fastened with ribbons; his silk stockings and shoes are a compliment to European fashion; but the great golden bracelet which he wears on his right fore-arm as a sign of his rank, his bourgeois and the lion skin thrown over his shoulders, have purely an African character. His attendant, dressed in the true Oriental style, usually follows him carrying his great curved sword. The Rev. Abba Emmanou, the king's confessor, wears a white muslin turban; his white cassock is fastened round his waist by a belt of crimson silk, and his large white mantle is bordered with red. An air of sweetness and profound piety seems to play over the features, and all the movements of this black priest. On being introduced to the Holy Father, these Abyssinians immediately prostrated themselves with their faces to the earth, nor would they rise from this humble position but at the express request of His Holiness. After many questions as to the health of the king, and the health of Monsignor de Jacobis, Missionary Apostolic in Abyssinia, their names, their journey, &c., inquiries to which they replied with deference and dignity, the Rev. Abba Emmanou again prostrating himself, pronounced in the Amharic language the words of the Creed, which were translated by the Rev. Father Sapeto into Italian: "Holiness, Negoussie, our lord king of Tigris and of Semien, sends us to your person, to lay at your sacred feet the act written and signed with his royal seal, whereby he abjures all heresy, adheres with all his soul and all his eyes to the Catholic religion, and to the obedience and submission to the Holy Father, true successor of St. Peter and Vicar of Jesus Christ. Our sovereign wishes that, as an everlasting testimony of his faith, this act of his abjuration should be engraved on stone, and set up in the great church of St. Peter. He wishes that you should command me for him, and on his behalf, to embrace the foot of your Holiness, and to implore of your holy paternity an apostolic benediction for himself, as king, and for all his people." Then taking from off his neck a purse of silk, Emmanou gave to the Holy Father the document from his Holiness, Pius IX., with raised hands and eyes full of tears of tenderness, as seemed, as the Rev. Father Sapeto says, to be listening to the voice of God rather than to mine. His manner, always so sweet, and his ineffable smile, the charms of which no one can resist, seemed at this moment whether he was thinking of the good Shepherd of the Gospel, who found the lost sheep, or of the father who welcomed home his prodigal son, or as Vicar of Jesus Christ he was in communion with God, Pius IX. was sublime—his attitude was one of ecstasy. He prayed for some time, and then casting his eyes on us, spoke as follows: "May God bless you, my sons! May God bless your king, the King of the Gallas, Ethiopia, which also is mine. Give thanks to God Almighty for the inestimable gift of the Faith in Jesus Christ His Son, which he has imparted to you. Oh! my dear children. I will pray for you with all my soul, for that is the help which my sacerdotal love can give to you. God will help you and finish the work which he had commenced in your souls." These good Ethiopians appeared overjoyed, and received with every mark of extreme gratitude the gifts which His Holiness was pleased to present to them before dismissing them. This solemn act of the King Negoussie, the heart of the Catholics with hope and consolation. Ethiopia is a large empire, in which large numbers are following

the example of their sovereign in abjuring heresy. The reign of Jesus Christ will once more flourish in this ancient soil, and will doubtless bring back to it the civilization of early times, of which the collections are to be found vaguely spread through the language, in the ruins, and the inscriptions deciphered by the Rev. Father Sapeto. The mission, founded in 1838 by Father Sapeto, now possesses three bishoprics; one in the country of the Gallas, another in Tigris, and a third among the Bogot, counts sixty priests and missionaries. Eight churches, of which one is on the shores of the Red Sea, and more than 50,000 Catholics; but there God has permitted a violent persecution to break out under a schismatic bishop named Aboun, who is evidently a paid tool of Protestantism. We fully hope, however, for a victory, and if God shall be pleased to bless the good work of the missionaries, the whole of Abyssinia will be gained over to the true faith like King Negoussie. The press of the Propaganda has just published a work of Father Sapeto, entitled "Viaggio di Missione Cattolica fra i Mensa, i Bogot e gli Itahab con un Conno geografico di Storico dell' Abyssinia." This work is dedicated to His Eminence Cardinal Barnabo, Prefect of the Sacred Congregation of the Propaganda.

THE ARCHBISHOP OF DUBLIN'S PASTORAL.—We take this passage from His Grace's Lenten Pastoral: The Catholic Church is not the enemy of education and science; on the contrary, literature and the fine arts, and everything that tends to improve the human mind, have ever flourished beneath the shade of her sanctuary. Even in those ages which are deemed the darkest in her history, see all that she achieved for the promotion of education, by establishing the great seats and centres of learning throughout Italy, and Spain, and France, and Germany, and England. Yes, even England owes her noblest institutions for learning to that faith which many of her children malign; and her noblest universities had won for themselves renown ere the so-called reformation was heard of; and if the monuments raised by Catholic hands were swept away, but few, perhaps, of her boasted seats of literature would now remain. In Ireland, too, we may point with holy pride to the mountains of history, which show how brightly the lamp of science once shone throughout the land. The names of Lismore, Armagh, Emly, Ardagh, Bangor, Leighlin, and Clonard, are not less famous as schools of science than as sanctuaries of religion; and the venerable ruins which are scattered around us on every side, whilst they attest a worse than heathenism in those who destroyed them, proclaim, at the same time, the zeal of our country for the cultivation of learning, it will not allow us to be satisfied with a mere worldly education—a pagan education, such as would have been supplied by Greece or Rome ere they were as yet illumined by the rays of the Gospel. In the course of the last less centuries of education have been put forward during the past years, and are still vainly held out to us as a boon—such as the Queen's Colleges, reiteratedly condemned by the Holy See; and such, too, are the mixed model schools, and other like institutions, in which the most diverse and different religions are congregated together, and all exposed to the fatal ravages of indifference to every creed. But, beloved brethren, we must ever reject with indignation every educational scheme, no matter from what source it comes, unless it impart a truly Christian spirit, and the most earnest pupils of different religions are congregated together, and all exposed to the fatal ravages of indifference to every creed. But, beloved brethren, we must ever reject with indignation every educational scheme, no matter from what source it comes, unless it impart a truly Christian spirit, and the most earnest pupils of different religions are congregated together, and all exposed to the fatal ravages of indifference to every religion. It would avail but little were our youth instructed in physical knowledge, and taught to trace the course of bygone ages, unless, at the same time, they were instructed in the science of faith; for, from it alone proceeds the knowledge of God; from it buds forth every virtue; and it alone can form good children and good parents, good servants and good masters; in a word, good Christians, true disciples of Christ, not denying by their deeds the holy profession of their lives.

CATHOLIC PRELATES ON EDUCATION.—The following passage is from the pastoral of the Most Rev. Dr. MacLellan, Archbishop of Tuam, Ireland:

"On earth there is not a people more anxious to give their children a suitable education than the people of Ireland. That desire is only second to their solicitude to see them deeply imbued with the true faith. Indolence, which is the root of all evil, and, unfortunately, the Irish love learning may be gathered from the perils they encountered in the pursuit of the idol of their affections which a brutal tyranny had exiled from their shores. And now, when they hoped they might be permitted to unite the true spirit of their faith with the free cultivation of knowledge which penal bigotry had so long kept asunder, what can be more galling to them than to find amid the boasted freedom of conscience, (and it is but a boast), that among the causes known to influence notices of evictions, there is none more frequent than the heroic fortitude with which men refuse to send their children to schools that are nurseries of perversion. And what is still more deplorable, some of those

schools called National Schools are now openly, as they were from the beginning more covertly and cautiously, dangerous to the Catholic faith. Yet, administering this system that fosters, strengthens and develops such bitter hostility to the Catholic religion, there are Catholic commissioners, fully conscious of its expansion, without showing any solicitude to check it; nay, utterly regardless of the heavy responsibility of the Catholic episcopacy, to guard the faith of the little ones committed to their care. It is not long since the Catholic bishops of the province expressed themselves in language befitting their sacred station, regarding the growing evils of the national system, and particularly regarding those model schools, its natural offshoots, which, in defiance of the remonstrances of the bishops, are springing up, and some of them already, in several parts of Ireland, in as disastrous operation as the condemned colleges. All the effect this pastoral had on those few Catholic commissioners was, it seems, to stimulate them to renewed efforts in the erection of those interdicted model schools to which particular allusion was made; and to a further manifestation of that disregard of ecclesiastical authority which, since their connection with that obnoxious board, they have taken little trouble to disguise."

HOUSE OF RETREAT, INCICHOIRE, IRELAND.—LETTER OF THE RIGHT REV. DR. BRIGGS.—The following beautiful letter, with an enclosure of ten pounds towards the erection of the House of Retreat at Incichore, was received by the Very Rev. Dr. Yore, of Incichore, from the Right Rev. Dr. Briggs, Bishop of Beverley:

"MY DEAR DR. YORE.—During a long life, being strongly attached to Ireland, I watched with peculiar interest everything that seems to promise good to her and her warm-hearted people. I know that you, my dear Dr. Yore, have long shown yourself a true patriot, a lover and promoter of your country's good. You will then, I am sure, partake of my joy when we see that the Oulade Fathers have commenced a Retreat House at Incichore, near Dublin, designed for the spiritual benefit of laymen of all grades and circumstances of life. How edifying and delightful will be the spectacle of the men of the world in the Chapel at Incichore, and see there gathered together the merchants of Dublin, and those employed under them—the rich and the poor, the learned and unlearned, all withdrawing for a time from the hurry and bustle of secular pursuits, in solitude, God speaking to the heart of each one, and religion pointing their serious attention to heaven and a better country awaiting them beyond the grave. During your long and laborious life in the sacred ministry you must have often sighed and said with the Prophet Jeremiah, 'the world is full of iniquity, and because there is no one who considers seriously in his heart.' How often have you wished that some of your spiritual children could quit for a few days their worldly duties, and retire to Ireland in retirement on those words of eternal truth? What will it avail man to gain the whole world and lose his own soul for ever? Will you, my dear Dr. Yore, kindly advise me to send some of Ireland to express his hope that the Retreat House at Incichore will be fully approved by the clergy and laity of Dublin. May I be allowed to express the hope that the members of the Young Men's Society will gladly avail themselves of the great blessings offered by the Retreat House at Incichore. I venture to express the hope that some of the most successful brothers in Ireland will confer on their respective dioceses the great blessing of a Retreat House. Noticing that your revered name stands in the list of benefactors, you are appointed to make contributions to this great work. I remit you £10 towards the erection of the Retreat House at Incichore. I am, my dear Doctor Yore, with kindest regards, sincerely yours, J. J. O'BRIEN, Bishop of Beverley."

CATHOLIC MISSIONS IN CHINA.—The last number of the *Annales de la Propagation de la Foi* contains the following information respecting Cochinchina and Tonquin: These two countries have since 1862 been united under the name of the Empire of Annam, and contain a population of about 25,000,000 souls. Of this number about 550,000 are Christians. Of late years the number of converts has been greater than it used to be, notwithstanding the fierce persecution of Christians which is carried on by the government. The Catholic missionaries have divided the whole country into seven apostolic districts—three in Cochinchina, four in Annam—and in each there is a bishop with a coadjutor. Of these fourteen prelates, ten are French and four Spanish, and they have under their direction fifty European missionaries, and upwards of 240 native priests. Schools for training priests have been established, and they have now 900 pupils; the missionaries have also been assisted by 650 catechists and by 1,600 females, who devote themselves to teaching the young and attending the sick. Thus, the whole of the missionary staff in the country is 3,464 persons.

FRANCISCAN CHURCH, WEXFORD.—The penitential time of Lent was opened in the above church with the interesting ceremony of blessing and erecting a new set of stations purchased in Rome. They are oil paintings of the most beautiful design and description. The church was much crowded, it being understood that the Very Rev. W. A. Doyle was to preach on the occasion. The Rev. Father

Cosgrove, assisted by the Rev. Father Murphy, performed the ceremony, after which the "Holy Way of the Cross" was gone through by priests and people. The choir chanted a verse of the "Stabat Mater," as each station was put up, which had a very impressive effect. Father Doyle then ascended the pulpit, and delivered a most eloquent and instructive sermon on the ancient custom of the Holy Way of the Cross, which had its origin with no less a person than the Mother of God. The same indulgence granted in the earlier days of Christianity to those pilgrims who visited the scenes of our Lord's Passion could be obtained by the faithful, coming to any church where these stations are erected and performing the Holy Way of the Cross. The Rev. preacher was listened to in breathless attention for over three quarters of an hour. The stations were purchased by the charitable contributions of the parishioners during Lent, and the amount collected this year is to be appropriated to the erection of new altars for this ancient church, which is fast approaching completion.

THE POPE AT ST. PETER'S.—The correspondence of The London Weekly Register, writing from Rome under date of the 11th of March, says:

Today at twelve o'clock His Holiness, accompanied by many Cardinals, Bishops, Monsignors, and guards, descended from the Vatican to visit St. Peter's. He entered at the large bronze door, which is only opened on grand occasions. A painter's eye could not but be arrested by the picturesque appearance of the group, the Holy Father himself in white, with a train of scarlet cloth, cape bound with swan's down, and a gold embroidered stole; the Cardinals in violet, with red stockings and barettes. But it was the religious aspect that struck me. We are in days of danger, but he is surrounded by a calm and serene aspect. At such a moment, Kings prepare their armies, and warriors gird the sword on their thigh. The Vicar of Christ prepares for the crisis in his own way. Long he knelt before the Blessed Sacrament; then he went to the Chapel of the Madonna; then, having kissed St. Peter's toe, he went to the tomb of the Apostles, where he again remained long in prayer, reading from a printed card, similar ones being distributed to his suite. Come what may, we need fear nothing for the power which, while willing to make any sacrifice for the preservation of peace, meets coming wars in such a spirit and with such preparations.

CHANGES IN THE DIOCESE OF CORK.—The following changes were recently made in the diocese of Cork, the Right Rev. Dr. Delany—Rev. P. O'Flann, C. C., Upper Glanville, was appointed P. C. Mintervare; Rev. G. O'Connell was removed from Bantry to Upper Glanville; Rev. M. Shinguin to Bantry; Rev. C. Freeman from Lower Glanville to Passage; Rev. J. Galvin to Lower Glanville; Rev. J. Murphy from Ballinhassig to Kibbritan; Rev. T. Murray from West Skull to Ballinhassig; and Rev. D. Forrest to West Skull.

CONTRADICTORY LECTURES IN NORWICH, ENGLAND.—At the Catholic Church of the Holy Apostles, Norwich, the Rev. W. Cobb, S. J., has been preaching several courses of controversial lectures, to which the public were invited by handbills. Large numbers of Protestants attended, among whom were several dissenting preachers, and more than one Anglican clergyman. A Methodist Preacher excited some surprise and amusement by his attending with a large Bible under his arm; but whether for mere reference, or as an amulet and charm against the powerful reasoning of the Father, we are unable to say.

THE IRISH EDUCATION QUESTION.—The Dublin Nation of Saturday, the 19th of March, makes the important announcement that, at this moment, there is in the hands of the four Roman Catholic archbishops, "one of the most remarkable rescripts upon the subject of education which has ever emanated from the Holy See." The writer adds: The Propaganda, in proof of its solicitude and anxiety regarding the education of the Catholics in Ireland, gives an historical resume of the various bulls, rescripts, and other official documents which it has forwarded upon this subject for the last century. It sets forth the unfavorable reports which have reached it respecting the working of the ordinary National Schools, of Model Schools, and of the Queen's Colleges, and refers to the projected scheme of intermediate schools. The archbishops are called on to reply to a series of categorical propositions in relation to those institutions, and, in so doing, to ascertain the opinions of their suffragan prelates, and inform the Holy See. Provincial synods and a council of the whole Irish episcopacy are suggested as the best persons to expect that a national meeting of the prelates will be held at the earliest possible moment.

DOMESTIC.

THE CATHOLIC CHURCH A UNIVERSAL AND NOT A NATIONAL CHURCH.—The following is from The Montreal True Witness of the 18th instant:—

"If by absence of 'cordial Irishism'—

with which The Toronto Freeman reproaches The True Witness—our contemporary would imply that we are indifferent to aught that concerns the material or spiritual welfare of the Irish emigrant and his descendants upon this continent, he is certainly in error, and unjust towards us; but if he means only that The True Witness is a Catholic, rather than an Irish journal; that it is religious, rather than national, his complaint is well founded. It is our ambition to be Catholic, without distinction of race or origin; for it is our firm belief that the interests of the Church demand that all her children, whether French or Irish by descent, whether Scotch or English, should be closely united in the bands of brotherly love.

"And when we say 'united,' we mean, of course, a 'union,' not a 'fusion,' of the different nationalities. The very term 'union' implies that, in so far as it interferes not with that love which all Catholics should bear towards one another, each section of our community should preserve for itself, and respect in others, its, and their several distinctive nationalities. God forbid, that ever the day shall dawn in Canada when the sons of Old France shall forget their mother tongue, the songs and traditions of the old fatherland, or cease to take pride in their national origin. God forbid, too, that the sons of Irishmen should ever so far degenerate from their noble ancestors, as to be indifferent to the land where their forefathers sleep in peace, and where so many of those forefathers have suffered martyrdom for the faith once delivered to them by St. Patrick; or that they should cease to hail with joy, and with holy pride, the anniversary of Ireland's Patron Saint.

"We are not, however, to discard all traces of both for French and Irish; but we would still exhort both to remember that they have a common mother, who has the first claims on their affections; to remember that they are alike children of one Catholic and Apostolic Church; and remembering this, to lay aside all sectional jealousies, and to live together in a bosom of strife and to live together as to be loved the children of one mother to live. Be Irishmen, be Scotchmen, be French Canadians, or what you will; but do not forget that you are, above all, Catholics; that the Church is your mother; her friends your friends; and her enemies, always and everywhere, your enemies."

"Believing in the necessity, then, of union betwixt Catholics of all races, and always respecting and honoring the national feelings both of French and Irish, we cannot recognize that either has in this country any peculiar claims, or any other, which others would do well to believe that abstraction made of the religious element—there is any Irish interest as distinct from the interests of French Catholics, or Scotch Catholics, or of any other class of the Catholic community; and we think that he who would seek to isolate the Irish Church from other Catholics, or to antagonize, by persuading them that there was a distinctive Irish policy, or Irish interest, which it behooved them to pursue, would be doing but poor service either to French or Irish. In this sense only have we exposed ourselves to the reproach of being deficient in a national feeling."

"But remembering what Ireland has done for the faith, and—if we may be pardoned the egotism—remembering that it is to the missionary labors of that land that the convert from Protestantism to Catholicity owes, under God, his birth from darkness into light; remembering that Ireland has been in the hands of God, the means by which, during a long dreary night of apostasy, the torch of the faith has been kept ever burning in the British Isles—cold, we say, and ungrateful towards we, be did not our hearts yearn towards Ireland, and the children of Irish mothers. They may have their faults, even as other Catholics have; and they would do well to first to laugh in his face who should attempt to blarney them by denying it; but their virtues, their unwavering fidelity to the Catholic cause even in the worst of times, their generous enthusiasm for their religion, and their noble self-imposed sacrifices for every good cause, make them to every true Catholic, no matter of what origin, but especially to him who, having been brought up as an alien from his mother's house, owes to those virtues, to that fidelity, to that enthusiasm and to those sacrifices, the happiness of being their holy worshipper in the One Holy Catholic Church. And it is precisely because we take a lively interest in the honor and happiness of the Irish in Canada, that we will not consent to hold them up as an 'alien' race in this country; having an interest and a policy different from, or opposed to, the interests and the policy of the other races of whom this Catholic population is composed."

"We regret—deeply regret—that there should be any, the slightest appearance even, of coldness betwixt The Canadian Freeman and The True Witness; and it shall not be our fault if that misunderstanding continues. We declare, therefore, once for all, that our ambition is to make The True Witness a Catholic journal, to advocate Catholic interests, or interests common to all Catholics, without discrimination of national origin; and wish-

ing our Toronto contemporary a long and prosperous career in the advocacy of the same cause, we would beg him to lay aside all doubts as to our warmest sympathies with his generous efforts to ameliorate the social and political condition of his fellow countrymen in Upper Canada. But if there must be a jealousy, a rivalry betwixt us, let it be for the future, be as to who shall approve himself the more zealous in good works, and the more faithful to the teachings of the Church. This is the only contest in which we will ever consent to engage with our respected contemporary; whose future, we hope, may be as serviceable to the cause of Catholicity in Upper Canada, as his past has been creditable to himself."

RELIGIOUS RECEPTION IN THE DIOCESE OF ALTON.—On Saturday the 19th inst., at the Convent of the Ursuline Sisters, St. Joseph's, Springfield, Ill., Miss Mary Rafferty (in religion Sister Joseph Stanislaus) received the religious habit and white veil from the hand of Right Rev. Dr. Juncker, Bishop of the Diocese, assisted by the Rev. Mr. Ryan, C. M., of St. Mary's, Mo. The ceremony was very touching, and seemed to make a deep impression on all the spectators, of whom many were Protestants. Rev. Mr. Ryan delivered an eloquent and appropriate discourse on the occasion. [Western Banner, March 26.]

ORDINATIONS IN ST. LOUIS.—The following clergymen were ordained priests in the Cathedral on Saturday, March 19, by the Most Rev. Archbishop Kenrick:—

Charles Keckner, Henry Brookhagen, and Charles J. Beckner, of the Order of Lazarists. On the two previous days, these Rev. gentlemen received the Orders of Sub-Deaconship and Deaconship. [Ibid.]

DIED.—At Collinsville, Ill., on the 25th instant, the Rev. J. Reis, of droopy, R. I. P.

RELIGIOUS RECEPTION.—On the 25th ult., says The Philadelphia Catholic Herald, at the House of the Good Shepherd, Miss Catharine Blake (in religion Sister St. John) made her solemn profession at the hands of the Right Rev. Bishop Neumann, assisted by the Rev. Mr. Keane.

RELIGIOUS PROFESSION.—At the Academy of the Visitation, Frederick, Md., on Tuesday, 22d ult., in the Chapel of the Visitation, Sister Clare Agnes Green made her solemn profession. On the same occasion, Miss Annie Raphael, of Baltimore county, received the white veil and habit of the order, with the religious name of Sister Mary Josephine. Father Paresse, S. S., officiated on the occasion, assisted by Rev. Mr. Walker. The first named Father delivered an appropriate discourse. [Baltimore Mirror, April 2.]

CONVERSIONS.—On last Sunday, says The New Orleans Catholic Standard of 27th March, the congregation of St. Alphonsus Church, Fourth District, had the gratification of witnessing one of those glorious triumphs of truth over heresy and error, which now-a-days are so frequent in the Holy Catholic Church. Between 2 and 3 o'clock in the afternoon seven converts, all adults, abjured the errors of Protestantism and were received into the bosom of the one true Church, by the Rev. Father McGrane. Previous to their admission the Rev. Father explained to them the grounds on which they were about to receive, and being admitted into the communion of the Catholic Church, and exhorted them not to receive the Grace of God in vain.

NEW CATHOLIC CHURCH OF GRETTA.—On last Sunday the Catholics of this town, situated on the banks of the Mississippi, opposite New Orleans, were delighted in witnessing the blessing of the corner-stone of their New Church of St. Joseph.

About 3 o'clock the societies attached to St. Mary's Church, of the Fourth District, proceeded in a body, accompanied by a band of music, to the site and by their presence added much to the solemnity of the occasion. The corner stone was blessed by Rev. Thos. Anwender, assisted by the Rev. P. McGrane. After the ceremony was over Father Anwender delivered an explanatory address in German encouraging the congregation to bring to a happy conclusion the glorious work which had that day been begun. The Rev. Father McGrane also made some appropriate allusions, in English, to the solemnities at which they had assisted. After all was concluded the Germans intoned the *Te Deum* in their vernacular, which for the first time in Gretna the woods re-echo to the sweet praises of God.

ORDINATION IN NEW ORLEANS.—After having, within the last year, recorded the deaths of so many of our clergy, it is something cheering for us now to notice the ordination of the Rev. Philibert Gutton, first fruits of the new Province of Louisiana. The young gentleman is a native of France, where he made the greater part of his studies, and was only lately received into this Diocese. He was ordained Deacon on St. Patrick's Day, in the church attached to the Seminary in Boulogny, and on the 19th, the Feast of St. Joseph, was raised to the priesthood by the Most Rev. Archbishop, St. Mary's Cathedral.

[N. O. Catholic Standard, March 27.]

We have no doubt this will be a favorite with the ladies, for it devotes a large portion of its space to matter peculiarly interesting to them—fashions and fancy work.

Lines on the Death of Ida.

In the morning of life, ere a shadow was cast
O'er the hopes of her pure youthful heart,
Ere scarcely the dreams of her childhood were
past,

Did our Ida, our lov'd one, depart,
With the blossoms of innocence fresh o'er her
brow,

To the bosom of God hath she fled,
And enriche'd in glory she seeth him now—
Oh, why should we weep for the dead!

The sweet breath of Spring will awaken the
flowers

From their sleep thro' the long wintry night,
They will blossom again thro' the long summer
hours—

They will lift up their heads to the light.
But never again shall the spring time restore
Our flower that sleeps in the tomb,
Its fragrance on earth shall be wafted no more,
In the bowers of bliss will it bloom.

It will live in the sunshine of Mercy Divine,
It will drink of the fountain of love
That flows from the heart of a Saviour benign,
It will blossom forever above.

No more to the breath of the blast will it bend,
No more will rude tempests assail,
But a fragrance to God shall forever ascend
From the translated bud of our vale.

Again thro' the forest will melody float,
To tell us that Winter is o'er;
And soft on the ear fall the warbler's gay note,
But our Ida will heed it no more.

For she lists to the hymns of the bright seraph
choirs,
To anthems that ceaseless will flow,
She joins in the strains that divine love inspires,
What music hath earth for her now?

She hath left a dear father, who grieves for the
child,

At their parting so happy and gay;
And a mother, who oft with deep tenderness
smil'd

On the bud that hath faded away,
And sadness now broods o'er the home she hath
left,

To that home she will never return—
Oh! weep for the parents—the lov'd ones be-
reft,

But for Ida—oh, why should we mourn!
For that Father who look'd from Eternity down
On the child, chosen child of his love,
Hath placed on her forehead a bright starry
crown,

And welcom'd her sweetly above.
We would not bring her back to this valley of
tears,

Where affliction and grief ever come,
We would not rob her heart of the bliss which
it shares

For the bosom of God is her home,
By a PUPIL OF ST. JOSEPH'S ACADEMY.

MISCELLANEOUS.

CURIOUS FACTS RESPECTING THE CUCKOO.—The cuckoo never builds a nest for herself, but drops her egg into the habitation of another, to whom it confides the care of bringing forth its progeny. This kindness it was formerly, and in many places is believed, the young cuckoo repays by devouring its foster mother. But this is certainly an error. The disappearance of the foster nestling from the nest in which a cuckoo is hatched, is more satisfactorily accounted for by the observations of the late Dr. Jenner, to whom the world was indebted for the inestimable discovery of vaccination. "On the 10th of June, 1788," said he, "I examined the nest of a hedge-sparrow (*accipiter modularis*), which then contained a cuckoo and three hedge-sparrows' eggs. On examining it the day following the bird had hatched; but the nest then contained only a young cuckoo and one hedge-sparrow. The nest was placed so near the extremity of a hedge that I could not distinctly see what was going forward in it; and, to my great astonishment, I saw the young cuckoo, though so lately hatched, in the act of turning out the young hedge-sparrow. The mode of accomplishing this was very curious; the little animal, with the assistance of its rump and wings, contrived to get the bird upon its back, and, making a lodgment for its burthen, by elevating its elbows, clambered backwards with it up the side of the nest till it reached the top, where, resting for a moment, it threw off its load with a jerk, and quite disengaged it from the nest. It remained in this situation for a short time, feeling about with the extremities of its wings, as if to be convinced whether the business was properly executed, and then dropped into the nest again. With these, the extremities of its wings, I have often seen it examine, as it were, an egg, and nestling before it began its operations; and the nice sensibilities which these parts seem to possess, seemed sufficiently to compensate

the want of sight, which as yet it was destitute of. I afterwards put in an egg, and this, by a similar process, was conveyed to the edge of the nest and thrown out. These experiments I have since repeated several times, in different nests, and have always found the young cuckoo disposed to act in the same manner. In climbing up the nest, it sometimes drops its burthen, and thus is foiled in its endeavors; but, after a little respite, the work is resumed, and goes on almost incessantly till it is effected. The singularity of its shape is well adapted to these purposes; for, different from other newly-hatched birds, its back from the shoulders downwards is very broad, with a considerable depression in the middle. This depression seems formed by nature with the design of giving more secure lodgment to the egg of the hedge-sparrow, or its young one, when the young cuckoo is employed in removing either of them from the nest. When it is about twelve days old this cavity is filled up, and then the back assumes the shape of nestling birds in general. It sometimes happens (which disproves Pliny's statement) that two cuckoos' eggs are deposited in the same nest, and then the young produced from one of them must inevitably perish. Two cuckoos and one hedge-sparrow were hatched in the same nest, and one hedge-sparrow's egg remained unhatched. In a few hours afterwards a contest began between the cuckoos for the possession of the nest, which continued undetermined until the next afternoon, when one of them, which was somewhat superior in size, turned out the other, together with the young hedge-sparrow and the unhatched egg. The combatants alternately appeared to have the advantage, as each carried the other several times to the top of the nest, and then sank down again, oppressed by the weight of the burthen; till at length, after various efforts, the strongest prevailed, and was afterwards brought up by the hedge-sparrow."

THE NEWFOUNDLAND DOG.—The Newfoundland dog, born or reared from an early age under the roof of man, is the most useful animal in the island, as a domestic. He answers some of the essential purposes of the horse; is docile, capable of strong attachment, and easy to please in the quality of his food, he will live upon scraps of boiled fish, either salted or fresh, and on boiled potatoes or cabbage; but, if hungry, he will not scruple to steal a salmon, or a piece of raw salt pork from the tub in which they have been left to steep; he is likewise fond of poultry of the larger kind; but, as a beverage, nothing is equal in his estimation to the blood of sheep.

The writer had purchased a puppy of the true breed, which had been brought from the northward of the island to Harbour Grace. This puppy grew up to the size of a small donkey, as strong and fit for hard work as he was tractable and gentle, even with the children of the family, of whom he seemed to be particularly fond; nor was he ever known, in any one instance, to disagree with the cats of the house, whom he treated rather with a kind of dignified condescension. But the dog, unless closely watched, would run after sheep wherever he could trace them, even drive them from high cliffs into the water, and jump in after them; not, however, without first considering the elevation of the cliff; for if he thought it too great, he would run down and take the nearest and more convenient place to continue his yurcut. The owner of that dog had at one time some domesticated wild geese, one of which would follow him in his morning walks, side by side with Jowler; they seemed to live together on the best terms. Unfortunately, the servant neglected one night to confine them, according to custom; the next morning the feathers of the favorite geese were found scattered in a small field adjoining to the grounds. The dog was soon after found concealed in a corner of the wood-yard, and, on his master looking at him, exhibited evident signs of conscious guilt. His master took him to the field, and pointed out to him the feathers; the dog, staring at him, uttered a loud growl, and ran away with all the speed of which he was capable, nor could he bear his master's sight for some days afterwards.

At another time, the writer, had three young sheep, for which in the day time the dog seemed to affect the utmost indifference; the servant neglected one evening to take them into their shed, and to confine the dog, and the next morning the sheep were found stretched in the back yard, lifeless, and with-

out any other mark of violence than a small wound in the throat, from which the dog had sucked their blood. It is a remarkable circumstance, that the Newfoundland dog, when pursuing a flock of sheep, will single out one of them, and if not prevented, which is a matter of considerable difficulty, will never leave off the pursuit until he has mastered his intended victim, always aiming at the throat; and, after having sucked the blood, has never been known to touch the carcass. The natural color of this dog was a perfect black, with the exception of a very few white spots. As soon as winter approached, he acquired a coat which grew to the depth of about one inch, of close coarse wool, deviating from the original color only by an inclination to red.

WHAT PRECIOUS STONES ARE MADE OF.—And first, as to the diamond—which, though the king and chief of all, may be dismissed in two words—pure carbon. The diamond is the ultimate effort, the idealization, the spiritual evolution of coal—the butterfly escaped from its antenatal tomb, the realization of the coal's highest being. Then the ruby, the flaming red Oriental ruby, side by side with the sapphire and the oriental topaz—both rubies of different colors—what are they? Crystals of our commonest argillaceous earth, the earth which makes our potter's clay, our pipe-clay, and common roofing slate—mere bits of alumina. Yet these are among our best gems, the idealisations of common potter's clay. In every one hundred grains of beautiful blue sapphire, ninety-two are pure alumina, with one grain of iron to make that glorious blue light within. The ruby is colored with chromic acid. The amethyst is only silica or flint. In one hundred grains of amethyst ninety-eight are simple pure flint—the same substance as that which made the old flint in a tinder-box, used before our phosphorus and sulphur-headed matches, and which, ground up and prepared, makes now the vehicle of artists' colors. Of this same silica are also cornelian, cat's eye, rock crystal, Egyptian jasper, and opal. In one hundred grains of opal ninety are pure silica and ten water. It is the water, then, which gives the gem that peculiar changeable and iridescent coloring which is so beautiful, and which renders the opal the moonlight queen of the kingly diamond. The garnet, the Brazilian—nor the Oriental—topaz, the occidental emerald, which is of the same species as the beryl, all these are compounds of silica and alumina. But the beryl and emerald are not composed exclusively of silica and alumina; they contain another earth, called glucina—from glucos, sweet, because its salts are sweet to the taste. The hyacinth gem is composed of the earth, not so long discovered, called zirconia—first discovered in that species of hyacinth stone known as zircon. The zircon is found in Scotland. To every one hundred parts of hyacinth seventy are pure zirconia. A chrysolite is a portion of pure silicate of magnesia. Without carbonate of copper there would be no malachite in Russia or at the Burra Burra mines; without carbonate of lime there would be no Carrara marble; the turquoise is nothing but a phosphate of alumina colored blue by copper; and the lapis lazuli is only a bit of earth painted throughout with sulphuret of sodium.

TOTAL SHIPWRECKS ALL OVER THE WORLD.—The Verities of Antwerp, gives some very curious information about the number of shipwrecks which have taken place all over the world since the year 1852. In this account, the number of merchant vessels afloat all over the globe is set down approximately at thirty thousand, and it is stated that of this number there were lost—in 1852, one thousand eight hundred and fifty vessels, or about six per cent.; in 1853, one thousand six hundred and ten, five per cent.; in 1854, two thousand one hundred and twenty, seven per cent.; in 1855, two thousand six, six per cent.; in 1856, two thousand one hundred and thirty, seven per cent.; in 1857, two thousand two hundred and thirty, seven per cent.; in 1858, three thousand seven hundred and thirty, ten per cent. It is not understood that all ships entered in this list were totally destroyed, but only that the whole of them suffered such damages as made them unfit for further use. Of the three thousand seven hundred and thirty vessels lost during the last year, one hundred and fifty-four were "never heard of," which probably means that they went to the bottom of the sea, with not a man escaping; and seventy-two were burnt. Steamers seem,

on the whole, to be more liable to damage and destruction than sailing vessels, for in the year 1854 there were ninety steamships totally lost; in 1855, one hundred and seven; in 1856, ninety-two; in 1857, one hundred and four; and finally, during the last year, one hundred and thirteen. As might be expected, the Americans stand at the head of this vast list of maritime disasters. Of the seventy-two above-mentioned conflagrations at sea, or on rivers and lakes, the United States were represented by twenty-seven, England by nine, and France by eight vessels, and the rest divided among the other nations. There were in the year 1858 more than one thousand collisions among vessels, by which more or less damage was done; and it is a remarkable fact that, like all the rest of maritime disasters, the number of these accidents has increased from year to year during the last decennial period, there having been only five hundred and eighty-eight in 1853. Even if deduction is made from these increasing losses on account of the increase of vessels, yet these statistics are still alarming enough.

NAMES OF COUNTRIES AND PLACES.—The following countries were named by the Phœnicians, the greatest commercial people in the world. These names in the Phœnician language signify something characteristic of the place which they designate. Europe signifies a country of white complexions—so named because the inhabitants there were of a fairer complexion than those of Asia and Africa. Asia signifies between, or in the middle—from the fact that geographers placed it between Europe and Africa. Africa signifies the land of corn or ears—it was celebrated for its abundance of corn and all sorts of grain. Lydia signifies thirsty or dry—very characteristic of the country. Spain, a country of rabbits or conies—this country was once so infested with these animals, that Augustus was used to destroy them. Italy, a country of pitch. Calabria for a similar reason. Gaul, modern France, signifies yellow haired, as yellow hair characterised its first inhabitants. Caledonia is a woody region. Hibernia is utmost or last habitation, for beyond this westward, the Phœnicians never extended their voyages. Britain, the country of tin, as there were great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue either white or high mountain, from the whiteness of its shores, or the high rocks on the western coast. Corsica signifies a woody place. Sardinia the footsteps of a man, which it resembles. Rhodes, serpents or dragons, which it produced in abundance. Sicily, the country of grapes. Seylla, the whirlpool, is destruction. Syracuse signifies bad savour, so called from the unwholesome marsh upon which it stood. Etna signifies furnace, or dark smoke.

INGENUITY OF BIRDS.—Thrushes feed very much on snails, looking for them in mossy banks. Having frequently observed some broken snail-shells near two projecting pebbles on a gravel walk, which had a hollow between them, I endeavored to discover the occasion of their being brought to that situation. At last I saw a thrush fly to the spot with a snail-shell in his mouth, which he placed between the two stones, and hammered at it with his beak until he had broken it, and was then able to feed on its contents. The bird must have discovered that he could not apply his beak with sufficient force to break the shell while it was rolling about, and he therefore found out and made use of a spot which would keep the shell in one position. When the lapwing wants to procure food, it seeks for a worm's cast, and stamps the ground by the side of it with its feet, somewhat in the same manner as I have often done when a boy, in order to procure worms for fishing. After doing this for a short time, the bird waits for the issue of the worm from the hole, who, alarmed at the shaking of the ground, endeavors to make his escape, when he is immediately seized, and becomes the prey of the ingenious bird. The lapwing also frequents the haunts of moles. These animals, when in pursuit of worms, on which they feed, frighten them, and the worms, in attempting to escape, comes to the surface of the ground, where it is seized by the lapwing. The same mode of alarming his prey has been related of the gull.

The Russian mission, now at Pekin, has made known the result of the last census taken by the order of the Emperor of China. The present population is said, by this document, to amount to 415,000,000 (that of Pekin being about 1,948,115).

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NEW EDITION—JUST READY, OF

ST. JOHN'S MANUAL.

A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL.

PREFACE.

St. John's Manual, it is to be hoped, the most complete and accurate prayer-book ever offered to the Catholic community in the United States. Many of the prayers of devotion, both approved and unapproved, are far from conforming to the Roman office books as authorized for use in this country, and are deplorable examples of the confusion and error which follow our service. The St. John's Manual conforms strictly to the rules of the Holy See in this regard. It is a manual of prayer for morning, noon, and evening, and for the Mass, with full and comprehensive explanations never before introduced, and the Collects, Epistles, and Gospels of all the Sundays and Feasts of the year; a variety of devotions for Mass; ample instructions and prayers for the Sacraments of Baptism, Penance, the Holy Eucharist, Confirmation, Holy Communion, and Matrimony, and the order of administering each, the order of the Visitation of the Sick, Burial of the dead, and the Litany.

Under the head of General Devotions, are comprised a selection from the best and most approved sources, of Devotions to the Holy Trinity, Our Lord, His Blessed Mother, the Angels and Saints, with many Litany, including the beautiful ones of Pope Pius VI., never before given in English. The prayers for the different states of life, for various seasons and circumstances, and especially the prayers for the use of the sick, have been compiled with the utmost care from the ancient and authorized Saints and approved ascetical writers.

In order to avoid the necessity of recurring to other books, I include the Office of Holy Week, the Little Office of the Blessed Virgin, of the Immaculate Conception, and of the Dead.

In a word, the compiler has conscientiously endeavored to draw from the holy service books of the Church, as published by the authority of the Councils of Baltimore, from the works of her canonized Saints, approved ascetics and theologians, such prayers and instructions as may meet the wants of the faithful, and under this Manual the most approved and complete Catholic Prayer-Book for devotional and family use yet published.

In material point of view, the St. John's Manual has been got up in the best style; printed on paper of superior fineness from new type expressly selected, and is adorned with Vignettes designed for and appropriate to the work. The steel engravings, by Muller of Düsseldorf, are of an early new character, illustrating the Sacraments and Rites of the Church. The work itself, of which the contents are annexed, is intended not only to guide the faithful in the most approved and complete Catholic Prayer-Book for devotional and family use yet published, but also to give the offices and ceremonies of the Church, with such explanations as may be well adapted to follow them.

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by way of Meditation on the Passion. Mass in Union with the Sacred Heart of Jesus. Prayers at Mass for the Dead. Method of Hearing Mass Spiritually, for those who cannot attend actually. Golden Epistles and Gospels for all the Sundays and Holy Days, including the ceremonies of the Holy Week, with explanations of the Festivals and Seasons. Vespers with full explanation, Instruction of the Blessed Sacrament, with Instructions. The Office of Tenebrae. An ample instruction on the Sacrament of Penance. Preparation and Prayers before Confession; Examination of Conscience; Prayers after Confession; Examination after Confession. Instructions and Devotions for Holy Communion—Prayers before and after Communion—Prayers for Mass before Communion—Mass of Thanksgiving—Prayers after Communion; Instructions and Prayers for first Communion. Instruction and Prayers for Confirmation; Order of Confirmation.

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